EVPHVES.

THE ANATOMIE OF WIT.

Verie pleasant for all Gentlemen to reade, and most necessarie to remember.

Wherein are contained the delights that Wit followeth in his youth, by the pleasantnesse of loue: and the happinesse he reapeth in age, by the perfectnesse of wisedome.

By *Iohn Lylie*, Maister of Art.

Corrected and augmented.

AT LONDON.

Printed for *William Leake*, dwelling in Paules Church-yard, at the Signe of the Holy Ghost. 1606.

TO THE RIGHT HONORABLE my verie good Lord and Maiſter, Sir *William Weſt, Knight, Lord de la Warre: Iohn Lylie wiſheth long life, with increaſe of honour.*

PArraſius drawing the counterfait of Helen (right Honourable) made the attire of her heade looſe, who being demaunded why he did ſo, anſwered, ſhe was looſe. Vulcan was painted curiouſly, yet with a polt foote. Læda cunningly, yet with her blacke haire. Alexander hauing a skarre in his cheeke, held his finger vpon it, that Apelles might not paint it, Apelles painted him with his finger cleauing to his face, why quoth Alexander, I layd my finger on my skar becauſe I would not haue thee ſee it, yes (ſaid Apelles) and I drewe it there becauſe none elſe ſhould perceiue it, for if thy finger had been away, either thy skar wold haue beene ſeene, or my Art miſliked: whereby I gather, that in al perfect works, as wel the fault as the face is to be ſhewen. The faireſt Leopard is made with the ſpottes, the fineſt clothwith his liſt, the ſmootheſt ſhooe with his laſt. Seeing then that in euery cõterfait, as wel the blemiſh as the beautie is coloured, I hope I ſhal not incur the diſpleaſure of the wiſe, in that in the diſcours of Euphues, I haue as wel touched the vanities of his loue, as the vertues of his life. The Perſians, who aboue al other Kings moſt honoured Cyrus, cauſed him to be engrauē as well with his hooked noſe, as his high for-head. Hee that loued Homer beſt, concealed not his flattering, & he that praiſed Alexander moſt, bewrayed his quaffing. Dimonides muſt haue a crooked ſhooe for his wry foote, Damocles a ſmooth gloue for his ſtraight hand.

For as euery Painter that ſhadoweth a man in all parts, giueth euery peece a iuſt proportion, ſo he that decyphereth the qualities of the mind, ought as wel to ſhew euery humor in his kind, as the other doth euery part in his colour. The Surgion, that maketh the Anatomy, ſheweth as wel the muſcels in the heele, as

the vaines of the hart. If then the first sight of Euphues shal seem too light to be read of the wise, or too foolish to be regarded of the learned, they ought not to impute it to the iniquity of the Authour, but to the necessity of the history. Euphues beginneth with loue as allured by wit, but endeth not with lust, as bereft of wisedome. He wooeth women prouoked by youth, but weddeth not himselfe to wantonnesse, as pricked by pleasure. I haue sette downe the follies of his wit without breach of modesty, and the sparks of his wisedome without suspition of dishonestie. And certes I think there be more speeches which for grauitie wil mislike the foolish, then vnseemly tearmes, which for vanity may offend the wise. Which discourse (right Honourable) I hope you wil the rather pardon for the rudenes, in that it is the first, & protect it the more willingly if it offend, in that it may be the last.

It may be that fine wits wil descant vpon him that hauing no wit, goeth about to make the Anatomie of wit; & certainly their iesting in my minde is tollerable. For if the Butcher should take vpon him to cut the Anatomy of a man, because he had skill in opening an Oxe, hee would de prooue himselfe a Calfe; or if the Horseleach would aduenture to minister a potiō to a sicke patient, in that hee hath knowledge to giue a drench to a diseased horse, he would make himselfe an Asse. The Shoomaker must not go aboue his latchet, nor the Hedger meddle with any thing but his bil. It is vnseemly for the Painter to feather a shaft, or the Fletcher to handle the Pensil. Al which thinges make most against mee, in that a foole hath intruded himselfe to discourse of wit; but as I was willing to commit the fault, so am I content to make amends. Howsoeuer the case standeth, I looke for no praise for my labour, but pardon for my good wil; it is the greatest reward that I dare aske, & the least that they can offer, I desire no more, I deserue nodesse. Though the stile nothing delight the dainty eare of the curious sifter, yet wil the matter recreate the mind of the curteous Reader; the varietie of the one, wil abate the harshnes of the other. Things of greatest profit are set forth with least price, where the wine is neate there needeth no Iuiebush, the right Corral needeth no colouring, where the matter it selfe bringeth credite, the man with his glosse winneth smal cōmendation. It is therfore me thinketh, a greater shew of a preg-

nant wit, then perfect wisedom, in a thing of sufficient excellencie, to vse superfluous eloquence. We commonly see that a black ground doth best beseeme a white counterfaite, and Venus, according to the iudgement of Mars, was then most amiable when she sate close by Vulcan. If these things be true which experience trieth, that a naked tale doth most truly set forth the naked truth, that where the countenance is faire, there need no colours, that painting is meeter for ragged walls thē fine Marble, that Verity then shineth most bright, when she is in least bravery, I shall satisfie mine owne mind, though I cannot feede their humours, which greatly seeke after those which sift the finest Meale, and beare the whitest mouthes. It is a world to see how Englishmen desire to heare finer speech thē their language wil allow, to eate finer breade then is made of Wheate, or weare finer cloth thē is made of Woll; but I let passe their fineneſſe, which can no waie excuse my folly. If your Lordshippe shal except my good wil, which I haue alwayes desired, I wil patiently beare the ill wil of the malitious, which I neuer deserued.

Thus committing this simple Pamphlet to your Lordships patronage, and your Honour to the Almighties protection; for the preseruation of the which, as most bounden, I wil pray continually, I end.

Your Lordships seruant to command, Iohn Lylie.

To the Gentlemen Readers.

I Was driuen into a quandary Gentlemẽ, whether I might send this my Pamphlet to the Printer or to the Pedler: I thought it too bad for the Presse, and too good for the packe, but seeing my folly in writing to be as great as others, I was willing my fortune shold be as ill as anyes. We commonly see the booke that at Easter lyeth bound on the Stationers stall, at Christmasse to be broken in the Haberdashers shop, which sith it is the order of proceeding, I am content this Sommer to haue my doings read for a toy, that in Winter they may be ready for trash. It is not strange when as the greatest wonder lasteth but nine dayes, that a new worke should not endure but three moneths. Gentlemen vse bookes as Gentlewomen handle theyr flowers, who in the morning sticke them in their heads, & at night strew them at their heeles. Cherries be fulsome when they be thorow ripe, because they be plenty, and bookes be stale when they be printed, in that they be common.

In my minde, Printers and Taylers are chiefely bound to pray for Gentlemen, the one hath so many fantasies to print, the other such sundry fashiõs to make, that the pressing yron of the one is neuer out of the fire, nor the Printing-presse of the other at any time lyeth still. But a fashion is but a daies wearing, & a booke but an howres reading: which seeing it is so, I am of the Shoomakers minde, who careth not so the shooe holde the pulling on, nor I so my labours last the running ouer. He that commeth to print because he would be known, is like the foole that commeth into the Market because he would be seene. I am not he that seeketh praise for his labour, but pardon for his offence, neyther doe I set forth this for any deuotion to print, but for duty which I owe to my Patron. If one write neuer so well, he cannot please all, & write he neuer so ill, he shall please some. Fine heads will picke a quarrel with me, if all be not curious, & flatterers a thanke if any thing be currant: but this is my mind, let him that findeth a fault amend it, & him that liketh it, vse it. Enuy braggeth, but draweth no bloode: the malitious haue more mind to quip, then might to cut. I submit my selfe to the iudgement of the wise, and little esteeme the censure of fooles: the one will be satisfied with reason, the other are to be answered with silence. I knowe Gentlemen will find no fault without cause, and beare with those that deserue blame: as for others, I care not for their iests, for I neuer meane to make them my Iudges.

Farewell.

To my verie good friends, the Gentlemen *Schollers of Oxford.*

THere is no priuiledge that needeth a pardon, neither is there any remiſſion to be asked, where a commiſſion is graunted. I ſpeak this Gentlemen, not to excuſe the offence which is taken, but to offer defence where I was miſtaken. A cleere conſcience is a ſure carde, truth hath the prerogatiue to ſpeake with plainnes: and the modeſtie to beare with patience. It was reported of ſome, and beleeued of many, that in the education of *Ephœbus*, where mention is made of Vniuerſities, that *Oxford*, was too much either defaced or defamed. I knowe not what the enuious haue picked out by malice, or the curious by wit, or the guilty by their owne galled conſciences, but this I ſay, that I was as far from thinking ill, as I find them from iudging well. But if I ſhould go about to make amends, I were then faulty in ſome what amiſſe, & ſhould ſhew my ſelfe like *Apelles* Prentice, who coueting to mend the noſe, marred the cheeke; & not vnlike the fooliſh Diar, who neuer thought his cloth blacke vntill it was burned. If any fault be committed, impute it to *Euphues* who knew you not, not to *Lylie* who hates you not. Yet may I of all the reſt moſt condemn *Oxford* of vnkindnes, of vice I cānot, who ſeemed to wean me before ſhe brought me forth, and to giue me bones to gnawe, before I could get the teat to ſuck. Wherein ſhe played the nice Mother, in ſending me into the Country to nurſe, where I tyred at a dry breaſt three yeers, & was at the laſt enforced to weane my ſelfe. But it was deſtiny, for if I had not beene gathered from the tree in the bud, I ſhould being blowne haue proued a blaſt: and as good it is to be an addle Egge, as an idle Bird.

Euphues at his arriuall I am aſſured will view *Oxford*, where he will either recant his ſayings, or renue his complaints, he is now on the ſeas, and how he hath been toſſed I know not but wher-

as I thought to receiue him at *Deuer*, I muſt meet him at *Hampton*. Nothing can hinder his comming but death, neyther any thing haſten his departure but vnkindnes.

Concerning my ſelfe, I haue alwaies thought ſo reuerently of *Oxford*, of the Schollers, and of the manners, that I ſeemed to be rather an Idolater then a blaſphemer. They that inuented this toy were vnwiſe, and they that reported it, vnkind, & yet nõe of them can proue me vnhoneſt. But ſuppoſe I glaunced at ſome abuſes, did not *Iupiters* egge bring foorth as well *Helen* a light huſwife in earth, as *Caſtor* a bright ſtarre in heauen? The Eſtrish that taketh the greateſt pride in her feathers, picketh ſome of the worſt out, and burneth them. There is no tree but hath ſom blaſt, no countenance but hath ſome blemiſh: and ſhall *Oxford* then be blameles? I wiſh it were ſo, but I cannot thinke it is ſo. But as it is, it may be better, and were it badder, it is not the worſt, I thinke there are few Vniuerſities that haue leſſe faults then *Oxford*, many that haue more, none but haue ſome. But I commit my cauſe to the conſciences of thoſe that eyther know what I am, or can geſſe what I ſhould be, the one wil anſwere themſelues in conſtruing friendly, the other if I knew them, I would ſatisfie reaſonably.

Thus loth to incur the ſuſpition of vnkindnes in not telling my minde, and not willing to make any excuſe where there neede no amends, I can neither craue pardon leaſt I ſhould confeſſe a fault, nor conceale my meaning, leaſt I ſhould be thought a foole. And ſo I end, your aſſured to vſe.

Iohn Lylie.

EVPHVES.

THere dwelt in Athens a yong Gentleman of great patrimonie, and of so comely a personage, that it was doubted whether he were more bound to nature for the liniaments of his person, or to fortune for the increase of his possessions. But nature impatient of comparisos, as it were disdayning a cõpanion or copartner in her working, added to this comlinesse of his bodie, such a sharpe capacity of minde, that not onely she proued fortune counterfait, but was halfe of that opinion, that she her selfe was onely currant. This yong gallant of more wit then wealth, and yet of more wealth then wisdom, seeing himselfe inferiour to none in pleasant conceites, thought himselfe superiour to all in honest conditions, insomuch that he thought himself so apt to all things, that he gaue himselfe almost to nothing, but practising of those things cõmonly, which are incident to these sharp wittes, fine phrases, smooth quips, merry taunts, vsing iesting without meane, and abusing mirth without measure. As therefore the sweetest Rose hath his prickle, the finest Velnet his blacke, the finest flower his bran, so the sharpest wit hath his wanton will, and the holiest heade his wicked way. And true it is, that some men write, and most men beleeue, that in all perfect shapes, a blemish bringeth rather a liking euery way to the eyes, then loathing anie way to the minde. Venus had her mole in her cheeke, which made her more amiable: Helen her scarre in her chinne, which Paris called Cos Amoris, the whetstone of loue: Aristippus his wart, Lycurgus his wen; so like wise in the disposition of the minde,

either vertue is ouer-shadowed with some vice, or vice ouercast with some vertue. Alexander valiant in warre, yet giuen to wine. Tully eloquent in his glosses, yet vaine glorious. Salomon wise, yet to wanton. David holy, but yet an homicide. None more witty then Euphues, yet at the first none more wicked. The freshest colours soonest fade, the keenest Rasor soonest turneth his edge, the finest cloth is soonest eaten with the Moths, and the Cambrick sooner stained then the course Canuas: which appeared well in this Euphues, whose witte being like ware, apt to receiue any impression, and bearing the head in his owne hand, either to vse the rayne or the spurre, disdayning counsaile, leauing his Country, loathing his olde acquaintance, thought either by witte to obtaine some Conquest, or by shame to abide some conflict: who preferring fancie before friends, and his present humour before honour to come, layd reason in water being to salt for his taste, and followed vnbridled affection most pleasant for his tooth.

When Parents haue more care how to leaue their children wealthy then wise, and are more desirous to haue them maintaine the name then the nature of a Gentleman: when they put gold into the hands of youth, where they should put a rod vnder their girdle, when in steede of awe they make them past grace, and leaue them rich executors of goods, and poore executors of godlinesse: then it is no meruaile, that the sonne being left rich by his Father, will become reckelesse in his owne will. But it hath been an old said saw, and not of lesse truth then antiquitie, that wit is the better if it be the dearer bought, as in the sequell of this history shall most manifestly appeare.

It happened this young impe to arriue at Naples, (a place of more pleasure then profit, and yet of more profit then pietie) the deere walles and windowes whereof, shewed it rather to be the Tabernacle of Venus, then the Temple of Vesta. There was all things necessarie and in readinesse, that might either allure the minde to lust, or entice the heart to folly; a Court more meete for an Atheist then for one of Athens: for Ouid then for Aristotle: for a graceless Louer, then for a godly Liuer. More fitter

after to Paris then Hector, and meeter to Flora then Diana. Were my youth (whether for wearinesse her could not, or for wantonnesse he would not go any farther) determined to make this abode: whereby it is commonly seene, that the lightest fish, swalloweth the veliest baite, that the highest soaring Hawke trayneth to the lure, and that the wittiest braine is inueigled with the suddaine viewe of alluring vanities. Here lee wanted no companions, which courted him continually with sundry kindes of deuises, whereby they might soake his purse to reape promotion, or catch his person to winne credite for he had guests and companions of all sorts.

There frequented to his lodging, as well the Spider to suche poyson of his fine wit, as the Bee to gather honney: as wel the Wasp as the Dove: the Fore as the Lambe: as well Damocles to betray him, as Dyon to betrust to him. Yet he behaued himselfe so warily, that he singled his game wisely. He could easily discerne Apelles must be from Pan his pype, and Venus beauties from Iunoes bravery, and the faith of Lelyus from the flatterie of Aristippus: he welcommed all, he trusted none, he was merry, but yet so wary, that neither the flatterer could take aduantage to entrap him in his talke, nor the wittiest any assurance of his friendship: who being demaunded of one what Country-man he was, he answered, what Country-man am I not. If I be in Crete, I can lye, if in Greece, I can shift, if in Italie, I can court it: If thou alle whole Sonne I am, I aske thee whole Sonne I am not, I can chronicle with Alexander, obtaine with Romulus, take with the Cyclope, fast with the Gratche, sleepe with Endimion, watch with Chrisippus, sing these speeches and other like.

An olde Gentleman in Naples, seeing his pregnant wit, his eloquent tongue, and chiefe taunting, yet with delight: his mirth without measure, yet not without wit: his sayings sometimes glozing, yet pithie: began to bewaile his nurture, and to make at his nature: being offended against the one as most pernitious, and inamored with the other as most precious: for he well knewe, that if so rare a wit would in time, either bende

an intolerable trouble, or being an incomparable treasure to the Common-weale: at the one he greatly pitied, at the other he enuyed.

Hauing therefore gotten opportunitie to communicate with him his minde, with watrie eyes, as one lamenting his wantonnesse, and smiling face, as one louing his wittinesse, encountred him on this manner.

Young Gentleman, although my acquaintance be small to intreate you, and my authoritie lesse to commaund you, yet my good will in giuing you good counsaile, should induce you to beléeue mee: and my hoarie haires (Embassadors of experience) enforce you to followe me: for by howe much the more I am a stranger to you, by so much the more you are beholding to me: hauing therefore good opportunitie to vtter my minde, I meane to be importunate with you to followe my meaning. As thy birth doth shew the expresse and liuely Image of gentle blood, so thy bringing vp seemeth to me to be a great blot to the Image of so noble a byrth: so that I am enforced to thinke, that either thou diddest want good lessons, or that thy Parentes made thee wanton with too much cockering: either they were to foolish in vsing no discipline, or thou to forward in reiecting their doctrine: either they willing to haue thee idle, or thou wilfull to be ill employed. Did they not remember that which no man ought to forget, that the tender pouch of a child is like the tempering of new Waxe, apt to receiue any forme: He that will carrie a Bull with Milo, must vse to carrie him a Calfe also: he that coueteth to haue a straight tree, must not bow him being a twig.

The Potter fashioneth his clay when it is soft, and the Sparrow is taught to come when he is young: as therefore they, on being hote, receiueth any forme with the stroke of the Hammer, and keepeth it being colde for euer, so the tender wit of a child, if with diligence it be instructed in youth, will with industrie vse those qualities in age. They might also haue taken example of the wise Husbandman, who in the fattest and most fertile ground, soweth pempe before Wheate, a graine that dyeth by

by the superfluous mayſture, and maketh the ſoile more apt for Corne then of good Gardeners, who in their curious knots mixe Aſope with Time, as ayders the one to the other, the one being dry, the other moiſt: or of cunning Paynters, who for their liuelieſt worke call the blacheſt ground, to make the picture more amiable:

If therefore thy Father had beene as wiſe a Husband-man as he was a fortunate Husband, or thy Mother as good a huſwife, as ſhe was a happie wife: if they had beene both as good Gardeners to keepe their knot, as they were graſters to bring forth ſuch fruite: or as cunning Paynters as they were happie Parents, no doubt they had ſtrawed Hyſope before Wheate, that is, diſcipline before affection: they had let Aſope with Time, that is, manners with wit, the one to ayde the other: and to make thy dexteritie more, they had call a blacke grounde for thy white worke: that is, they had mixed theyre ſuch faire Ladies. But things paſt, are paſt calling againe: it is too late to ſhut the ſtable doore when the ſteede is ſtolne: the Troyan repented too late when their Towne was ſpoiled: yet the remembrance of their former follies, might breede in them a remorſe of conſcience, and be a remedie againſt further concupiſcence. But now to thy preſent time.

The Lacedemonians were wont to ſhewe their children drunken men, and other wicked men, that by ſeeing their filth, they might ſhunne the like fault, and knowe ſuch vices when they were at the like date. The Perſians to make their youth abhorre gluttonie, would place an Epicure, ſleeping with ſpittle in his mouth, and ſpeedily vnder him with aſhes, that by the view of ſuch horrible ſights, they might eſchue the meanes of the like effects. The Parthians to entice their youth to loath the allaiting traynes of Mothers, vſed to make drunkennes ſeeme ridiculous, and moſt curiouſlie carued in their houſes and long halles, Bottles, Goblets, and ſuch like veſſels, to ſerue for ſtate, that the ſight of them might ſtirre them to temperance. Pigmalion's image was not halfe ſo excellent, hauing one hand in his pocket, the other noting her theft, and holding a ſtaffe in the other hand to driue his

chibal. If the sight of such vgly shapes caused a loathyng of the like sinnes, then my good Euphues, consider their plight, and beware of thine owne perill. Thou art here in Naples a young souldier, I an old Gentleman: thou a stranger, I a Citizen: thou secure, nothing mistrusting mischaunce, I expert in all varying chaunce of fortune. Here maiest thou see that which I sigh to see: drunkers lying wallowing in every entrie, strewed like Chamber pots in euery Channell. Here maist thou behold that which I cannot without blushing behold, vnwashen, vnshaken, vnbrushed: those whose bellies be their Gods, whose belch their godly sacrifice to their gutts. Here shalt thou meete in the streetes, with Incke in their hearts, and with Knives in their hands. Here, yea, here Euphues might thou see, not the carued visard of a lewd Woman, but the incarnate visages of lasciuious wantons: not the shadow of long, but the substance of lust: thy heart melteth into drops of blood, to see an Hostesse vnlade the one hand full of money Coffers, and with the other to ripple for many Customers. Thou art there amidst the perils betweene Scylla, and Caryb dis readie if thou shunne Syrens, to sinke in Semiplegades. Let the Lacedemonian, the Persian, the Parthian, yea, the Neapolitan, raise their eyebrowes to detest such villanie at the sight and pleine of their wantie. Is it not farre better to abhorre sinnes by the remembrance of other mens shame, then by repentance of thine owne follies? Is it not better to account thy selfe wise, whome other mens harmes do make more wary?

But thou wilt happily say, that although there bee manie thinges in Naples to be vtterly condemned, yet are there some things that are likely to be commended: as that thy will doth leade thee to the vse of Philosophie, the other, Alas Euphues, how much the more I see the high climbing of thy capacitie, by so much the more I feare thy fall. The fine Christall is sooner cracked then the hard Marble, the greenest Wood burneth soonest, and the tenderest Plume is soonest toppled: the finest Silke is soonest frayed, and the sweetest wine turneth to the sharpest Vinegar. The quickest eye is most subiect vnto the clearest complexion, and the Caterpiller preyeth vpon the tenderest fruite: the most pleasant

wit is allured with small inticement vnto vice, and most subiect to yeld vnto vanitie. If therfore thou doe but harken to the Syrens, thou wilt be enamoured: if thou haunt their bowres and places, thou shalt be enchaunted. One drop of poyson infecteth the whole tunne of wine: one leafe of Coloquintida marreth and spoileth the wholesome of pottage: one pynne maketh defaced the whole piece of Lynnen.

Descend into thine owne conscience, and consider with thy selfe the great difference betweene staring and starke blind, wit and wisedome, loue and lust; be merrie, but with modestie: bee sober, but not too sullen: be valiant, but not too venterous. Let thy attire be comely, but not costly: thy diet wholsome, but not excelling: vse pastime, as the word importeth, to passe the time in honest recreation. Mistrust no man without cause, neither be thou credulous without proofe: be not light to follow euery mans opinion, nor obstinate to stand in thine owne conceite. Serue God, loue God, feare God, and God shall so blesse thee, as either thy heart can wish, or thy friends desire: and so I ende my counsell, beseeching thee to begin to follow it. This old Gentleman hauing finished his discourse, Euphues began to shape him an answere in this sort.

Father and friend, (your age sheweth the one, your honestie the other) I am neither so suspitious to mistrust your good will, nor so sottish to mislike your good counsaile, as I am therefore to thanke you for the first, so it stands me vpon to thinke better of the latter: I meane not to cauell with you as one louing Sophistrie, neither to controle you as one hauing superioritie, the one would bring my talke into the suspition of fraude, the other conuince me of folly. Whereas you argue I know not vpon what probabilities, but sure I am vpon no proofe, that my bringing vp should be a blemish to my birth, I answere and sweare to that, you were not therein a little ouer shot, either you gaue too much credite to the report of others, or too much liuertie to your owne iudgement: you conuince my Parents of peeuishnesse in making me a wanton, and me of lewdnes in refecting correction. But so many men, so many minds, that may seeme

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in your eye odious, which in another's eye may bee gracious. Aristippus a Philosopher, yet who more courtlie? Diogenes a Philosopher, yet who more carterly? Who more popular then Plato, retaining alwayes good company? Who more envious then Tymon renouncing all humaine societie? Who so severe as the Stoicks, which like stockes are moved with no melody? Who so secure as the Epicures, which wallowed in all kinde of licentiousnesse.

Though all men be made of one mettell, yet they be not all cast in one molde: there is framed of the selfe same clay as well the Tile to keepe out water, as the Pot to containe liquor: the Sunne booth harden the dirt and melt the Waxe, fire maketh the gold to shine, and the straw to smoother: perfumes doe refresh the Braine, and kill the Worme, and the nature of the man, disposeth that consent of the manners. Now whereas you seemed to loue my nature, and loath my nurture, you betray your owne weakenes, in thinking, that nature may any waies be altered by education: and as you have examples to confirme your pretence, so have I most evident and infallible arguments to serue for my purpose. It is naturall for the Vine to spread, the more you seeke by Art to alter it, the more in the ende you may augment it. It is proper for the Palme-tree to mount, the heavier you loade it, the higher it sprouteth. Though yron be made soft with fire, it returneth to his hardnes: though the Falcon be reclaimed to the fist, shee retireth to her haggardnesse: the whelpe of a Castille will never bee taught to retrive the Partridge, education can have no sheawe, where the excellency of Nature doth beare sway. The filly Mouse will by no manner of meanes be tamed: the subtile Fox may well be beaten, but never broken from stealing of his pray. If you pounde Spyces, they wil smel the sweeter: season the Wood never so wel, the wine shal tast of the Caske: plant and translate the Crabbe-tree, where, and whensoever it please you, and it wil never beare sweet Apple, unlesse you graft it by Art, they nothing toucheth Nature. Infinite and innumerable were the examples I could alleadge and declare to confirme the force of

Nature,

Nature, and confute these your vaine untruths so grosse, I vse not the repetition of them needlesse, hauing shewed sufficient, or hostesse, saying those alleadged will not perswade you. And can you be so vnnaturall, whom Dame Nature hath nourished and brought vp so many yeeres, to erre as it were against Nature.

The similitude you rehearsed of the Waxe, argueth your waxing and melting braine, and your example of the horne, your hard eare, sheweth in you but dold and weake disposition. Know you not howe that which all men do affirme and know, that blacke will take no other colour? That the stone Adamas being once made hote, will neuer after become colde? That fire cannot be forced downeward? That nature will haue course after kinde? That euerie thing will dispose it selfe according to Nature? Can the Ethiopian change or alter his skinne? or the Leopard his hiew? Is it possible to gather Grapes of thornes, or Figges of Thistles, or can any thing be done against Nature?

But why goe I about to praise Nature, the which as yet was neuer any Iuppe so wicked and vnnaturall, any Turke so vile and brutish, any beast so vnkinde and senselesse, that would, or durst dispraise, or condemne? Doeth not Cicero conclude and allow, that if we follow and obey Nature, we shall neuer erre? Doeth not Aristotle alledge and confirme, that Nature frameth or maketh nothing in any point rude, vaine, or imperfect.

Nature was had in such estimation and admiration among the Heathen people, that she was reputed for the onelie Goddesse in Heauen. If Nature then haue largely and bountifully indued me with her gifts, why seeme you so to vnkinde and graceless? If she haue vsed her selfe so louingly to me, why erre you so much my birth? If Nature beare no sway, why vse you this adulation? If Nature be the chiefe, what meaneth any education? If Nature be of strength or force, what auaileth discipline or nurture? If of none, what helpeth [illegible] these sayings passe, [illegible] euidently, and [illegible]

tune, which none canne may deny, vnlesse he be falle, or that he be an enemie to humanity.

Talke touching my residence and abiding here in Naples, my youthly affections, my sports and pleasures, my passimes, my common haunts, my delights, my resort and company which daily vse to visite me, although to you they bréede more sorrow and care then solace and comfort, because of your crabbed age, yet to me they bring more comfort and ioy, then care and greefe, more ioye then bale, more happinesse then heauinesse, because of my youthfull gentlenesse. Either you would haue all men olde, as you are, or else you haue forgotten that you your selfe were young, or else hate young hapes: either in your youth you were a verie vicious and vngodly minded man, or now hering aged, verie superstitious and deuoute aboue measure.

Shal you no difference betweene the young flourishing Bay-tree, and the old withered Beech? no kinde of difference betwixt the waxing and the waining of the Moone, and betweene the rising and setting of the Sunne? Do you measure the hote affects of youth by the cold stomaches of age? whose yeares are subiect to more infirmities then our youth? Take merrie, you call melancholie: for pastime, ye affections: for iealous in all your doings, you call for warinesse: for hastie, for no quarrell: you careful, for enuies sake: wakefull, you call for watchfulnesse: we in all points contrarie to you, and you in all points vnlike vs. Seeing therefore we bee repugnant each to the other nature, would you haue me like vnto you? Should you haue one potion ministred to the burning Feuer, and to the colde Palsie? One plaister to an olde sore, and a fresh wounde? One salue for all diseases? Question with your teacher. No, no, Eubulus, but I will yeelde to more, then either I am bound to graunt, or thou able to proue.

Surely (quoth I) will quoth he, Naples is a bottomed Hose-house of all sinne, a common Stewes for all vncleannesse, the broad of shame, and the verie Sinke of all filthe: the receptacle, cellerie of receptes, that all that are inuited of

love, should be wedded to lust? will you conclude as it were by consequence, that whosoever arriveth there, shall be entised to folly, and being enticed, of force shalbe entangled? No, no, tis the disposition of the thought that alters the nature of the thing.

The Sunne shineth upon the dunghill, and is not corrupted, the Diamond lieth in the fire and is not consumed: The Christal toucheth the Toad, and is not poysoned: The Birde Trochilus liueth in the mouth of the Crocodile, and is not spoyled: a perfect wit is neuer bewitched with lewdnesse, neither enticed with lasciuiousnes. Is it not common, that the Holme Tree springeth amidst the Beech? That the Vine spreadeth vpon the hard stone? That the soft feathered bird abideth the hard blast? If experience haue not taught you this; you haue liued long, and learned little: or if you would haue forgotten the same, you haue learned much and profited nothing. But it may be that you measure mine affections by your own fancies, misiudging your selfe either to simple to raise the siege by policy, or too weake to resist the assault by prowesse, you determine of as little wit as your selfe, or of lesse force, either of mind or body, or of no courage. In my iudgement Eubulus, you shal as soone catch a Hare with a Tabor, as you shal perswade youth with your aged and ouer-worne eloquence, to such seuerities of life, which as yet there was neuer Stoicke in precepts to stricte, neither any in life so precise, but would rather allowe it in words, then follow it in works, rather talke of it then trie it. Neither were you such a Saint in your youth, that abandoning all pleasures, all pastimes and delights, you would chuse rather to increase the first fruites of your life to vaine holines, then to pamper affections. But as to the stomach quatted with dainties, all delicates seeme queasie, and as he that fetcheth with fitches, sleth afterward to allay it with water: so these plaine rules, hauing ouercharged their gorges with fancie, account all perfect perfection meere folly, and hauing taken a surfet of delight, seeke how to fauour of such despight.

seeing therefore it is labour lost further to perswade you, you kindly haſtily walked vp you to entertaine me, here I found you, and here I leaue you, hauing neither bought nor sold with you, but changed words for words. If you haue taken little pleasure in my reply, I am sure that by your counsaile I haue reaped lesse profit.

They that vse to steale honie, burne frankincense to smoake the Bees from their hiues, and it may be, that to get some aduantage of me, you haue vsed these smoakie arguments, thinking thereby to smother me, with the conceite of strong imagination. But as the Camelion though he hath most guts, hath least breath, & as the Elder tree, though he be fullest of pith, is farthest frō strength: so though your reasons seeme impudently to paint forth somewhat substantiall, and your perswasions pithie in your owne conceit, yet being well weied without, they be shadowes without substance, and weake without strength.

The Kettle I know hath great eares, but a small bottle, the Thunder great clap, but a little stone: the emptie bottell giueth a greater sound then the full Barrel. I meane not to apply it, but looke into your selfe, and you shall certainely finde it: and thus I leaue you to consider it, but intreate it not that my companie may stay your conning, I would gladly helpe you to looke it, but I am called hence by my acquaintance.

Euphues hauing thus ended his talke departed leaning this olde Gentleman in a great quandarie, who perceiuing that he was more inclined to wantonnesse then to wisedome, with a deepe sigh, the teares trickling downe his cheekes sayd: Sorrow hath not bin counsaile at the first hande good cheape, thou shalt buy repentance at the second hand at such vnreasonable rate, that thou wilt curse the hard penniworth, and bannie thy hard happe. Ah Euphues, little doest thou know, that if thy wealth waste, thy wit will grow but small increase, and if thy wit incline to wilfulnesse, that thy wealth will doe thee small good. If thou hadst beene imployed to hunt, the other to fearne, it had been hard to coniectures whether thou hadst beene

bene more fortunate by riches, or happy by wisedome, whether more esteemed in the Common-weale for wealth to maintaine warre, or for counsel to conclude peace. But alasse, why doe I pitty that in thee, which thou temest to prayse in thy selfe? And so saying, he immediatly went to his owne house, bewailing the young mans unhappines.

Here you may beholde Gentlemen, howe lewdly wit standeth in his owne light, how he deemeth not penny good siluer but his owne, preferring the blossome before the fruite, the bud before the flower, the greene blade before the ripe eare of corne, his owne wit before all mens wisedome. Neither is that reason, seeing for the most part, it is proper to all thode of sharpe capacity, to esteeme of themselues as most proper: if one bee hard in conceauing they pronounce him a dolt: if giuen to studie, they proclaime him a dunce: if merry, a iester: if sadde, a saint: if full of words, a lob: if without speach, a Cypher. If one argue with him boldly, then is he impudent: if coldly, an innocent. If there be reasoning of Dialectike, they cry, Quæ supra nos, nihil ad nos: if of humanitie, Sententias loquitur ex tripode.

Hereof commeth such great familiaritie betweene the ripest wits, when they shall fe the disposition the one of the other, the simpathie of affections, and as it were due a place of theyres to goe betweene their natures: one flattereth another by his owne folly, and layeth cushions vnder the elbow of his fellow, when he seeth him take a nappe with Iancie, and as their witte wresteth them to vice, so it forgeth them some feate excuse to cloake their shamefull.

Too much studie doth distemper their braines, for (say they) although grapes the more it is vsed, the brighter it is, yet siluer with much wearing doth wast to nothing, though the Cammock the more it is bowed the better it is, yet the Bowe the more it is bent and wrested the weaker it waxeth, though the Tamonill the more it is trodden, and pressed downe, the more it spreadeth, yet the Violet the other it is handled and touched, the sooner it withereth and decayeth. Besides this, a fine wit, a

sharpe sence, a quick vnderstanding, is able to attaine to more in a moment or twise little space, then a dull and blockish head in a month. The finde cutteth farre better and smoother then the Sow, the Waxe yeeldeth better and sooner to the Seale, then the Steele to the Stampe, the smooth and plaine Beech is easier to be carued then the knottie Oake. For neither is there any thing but that hath his contrarieties.

Such is the Nature of those Danies, that thinke to haue learning without labour, and treasure without trauaile, either not vnderstanding, or els not remembring, that the finest edge is made with the blunt Whetstone, and the fairest Iewell is fashioned with the hard hammer. I goe not about (Gentlemen) to inueigh against wit, for then I were worthie, but frankely to confesse mine owne little wit. I haue euer thought so superficiallie of wit, that I feare I haue committed Periurie against wilesome: and if Nature had dealt so beneficially with me, to haue giuen me any wit, I should haue bene readier in the defence of it to haue made an Apologie, then any haue returned Apostacie. But this I note, that for the most part they stand ouer on their Pantofles, that they bee secure in perils, obstinate in their owne opinions, impatient of labor, apt to reuenge wrong, credulous to beleeue the worst, readie to shake off their olde acquaintance without cause, and to condemne them without colour: all which humors are by so much the more euill to be purged, by how much the lesse they haue festered the mindes. But turne we againe to Euphues.

Euphues hauing soiourned by the space of two moneths in Naples, whether hee were moued by the curtesie of a young Gentleman named Philautus, as inforced by vnkinde: whether his pregnant wit, or the pleasant conceits wrought the greater liking of the mind of Eubulus, I know not for certaintie. But Euphues shewed such entire loue towards him, that he seemed to make small account of any others, determining to enter into such an inuiolable league of friendship with him, as neither time by peece-meale should impaire, neither enuie vtterly dissolue, nor any suspition infringe.

I haue read (saith he) and well I beleeue it, that a friend is in prosperitie a pleasure, a solace in aduersitie, in griefe a comfort, in ioy a merry companion, at all times another I, in all places the expresse image of mine owne person: insomuch, that I cannot tell whether the immortall Gods haue bestowed any gift vpon mortall men, either more able or more necessarie then friendship. Is there any thing in the world to be reputed (I will not say compared) to friendship? Can any treasure in this transitorie pilgrimage, be of more value then a Friend? In whose bosome thou maist sleepe secure without feare, whom thou maist make partner of all thy secrets without suspition of fraude, and partaker of all thy misfortunes without mistrust of setting, who will account thy bale his bane, thy mishappe his miserie, the pricking of thy finger, the pearcing of his heart. But whether am I carried? haue I not also learned, that one should eate a bushell of salt with him whom he meaneth to make his Friend, that tryall maketh trust, that there is falshoode in friendship: and to what ende? Worth not the simpathie of manners make the conionction of minds? Is it not a by-word, Like will to like? Not so common as commendable it is to see yong Gentlemen chuse them such friendes, with whom they may seeme being absent to be present: being a sunder, to be conuersant: being dead, to be aliue. I will therefore haue Philautus to be my pheere, and by so much the more I make my selfe sure to haue Philautus, by how much the more I view in him the liuely image of Euphues. Although there be none so ignorant that doth not know, neither any so impudent, that will not confesse friendship to be the iewell of humaine ioy: yet whosoeuer shall see this amitie grounded vpon a little affection, will soone coniecture, that it will be dissolued vpon a slight occasion: as in the sequell of Euphues and Philautus you shall soone perceaue, whose hote loue quickly became colde: for as the best Wine doth make the sharpest Vinegar, so the deepest loue turneth to the deadliest hate. Who deserued the most blame in mine opinion is doubtfull, and is difficult, that I dare not presume to giue iudgement. Euphues being the cause, for which so many

many mischiefes haue bin attempted. I cannot determine of which of them was most to be blamed, but certainly neither of them was blameleſſe.

I appeale to your iudgement Gentlemen, not that I thinke any of you of the like diſpoſition, able to decide the queſtion, but being of deeper diſcretion then my ſelfe, are more fit to debate the quarrel. Though the diſcourſe of their friendſhip and falling out be ſome what long, perhaps ſome what ſtrange, I hope the delightfulnes of the one, will attenuate the tediouſnes of the other.

Euphues had continuall acceſſe to the place of Philautus, and no little familiaritie with him, and finding him at conuenient leyſure, in theſe ſhort termes following, vnfolded his minde to him.

Gentleman and friend the tryall I haue had of thy manners, entiſed of diuers reaſones which to another I would haue vſed in like manner. And ſith a long diſcourſe argueth follie, and delicate words incurre the ſuſpition of flatterie; I am determined to vſe neither of them, knowing either of them to breed offence. Vſaying with my ſelfe the force of friendſhip by the effects, I ſtudied euer ſince my firſt comming to Naples, to enter league with ſuch a one, as might direct my ſteps being a ſtranger, and reſemble my maners being a Scholler, the which two qualities, as I finde in you able to ſatiſfie my deſire, ſo I hope I ſhall finde a heart in you willing to accompliſh my requeſt. Which if I may obtaine, aſſure your ſelfe that Damon to his Pythias, Pylades to his Oreſtes, Tyrus to his Gyliippus, Theſeus to his Pyrrothous, Scipio to his Lælius, was neuer found more faithfull then Euphues will be to Philautus.

Philautus by how much the leſſe he looked for this diſcourſe, by ſo much the more he liked it, for he ſaid all qualities both of body and minde in Euphues, vnto whom he replied as followeth.

Friend Euphues, (for ſo your talk wary me with me to tearme you) I dare neither vſe a long proceſſe, neyther a feeding ſpeech leaſt vnwittingly I ſhould cauſe you to conſtrue any of theſe things,

noble our Country is full, and our Gentlewomen so courteous, but in Naples it is accounted a ſin, a vice, to lay. In faith you are welcome. As the ſpoon yet talking, Supper was ſet on the boord: then Philautus ſpake thus unto Lucilla. Yet Gentlewomen, I was the bolder to bring my ſhadow with me, (meaning Euphues) knowing that he ſhould be ſo better welcome for my ſake, unto whom the Gentlewoman replies. Sir, as I neuer ſaw when I law you, thought that you came without your ſhadow, ſo now I cannot a little meruaile to ſee you ſo ouer-ſhot, in bringing a new ſhadow with you. Euphues, though he perceiued her coy nippe, ſeemed not to care for it, but taking her by the hand, ſaid, [illegible] for as Ladies fearing the ſhade doth ſoften, ſhould your beauties ſcorching Sunne, I hope you will the better allow of the ſhadow, and by ſo much the leſſe it ought to be offenſiue, by how much the leſſe it is able to offend you, and by ſo much the more you ought to like it, by how much the more you deſire to liue. Well Gentlewoman, anſwered Lucilla, in regard of the ſhadow, for ſorrow the ſubſtance pleaſeth it you, therefore to ſits downe to Supper. And ſo they all ſate downe, but Euphues ſpoke of one thing which would ſtop him, the beauty of Lucilla.

Now Euphues at the firſt ſight was ſo inueigled with deſire, that almoſt he was like to burne to coales. Supper being ended, the order was in Naples, that the Gentlewoman would deſire to heare ſome diſcourſe, either concerning loue or learning. And although Philautus was requeſted, yet he pulled it ouer to Euphues, whom he knew moſt fit for that purpoſe. Euphues being thus tied to the ſtake by their importunate intreaty, began as followeth.

Loue hath made you learned, and to little learning hath made you so louely: the one to increase of the one being a nouice, & the olde course of the other being a trewant. I may well make you merie, but neuer the wiser, and giue you occasion rather to laugh at my rashnesse then to like of my reasons: yet I care the lesse to excuse my boldnesse to you, who were the cause of my bluntnesse. But sith I am at mine owne choise, either to take a loue by learning, I had rather to shorten the leasure in studie in reiecting profite, then to stricke in condemning pleasure.

It hath beene a question often disputed, but neuer determined, whether the qualities of the minde, or the complexion of the man moue women most to like, or whether beauty or wit moue men most to loue. Eastes, by howe much the minde is to be preferred before the body, by so much the graces of the one are to be preferred before the gifts of the other, which is to be, that the contemplation of the inward quality ought to be respected more then the view of the outward beautie: then vnhappie are women either for beautie lost their wit, vnlesse better to be it, not misliking the determined man with the reformed minde.

The fowle Toade hath a faire stone in his head: the fine Golde is founde in the filthy earth: the sweete kirnell lieth in the hard shell: Vertue is harboured in the hart of him that most men effecte misshape. Contrariwise, if we respect more the outward shape then the inward habite, good God, into howe many miseries are we fall? And what blindnesse hee were least? Doe we not dayntily see, that in pannels of tapistrie vpon the verdurous pasture of the greenish grasse is the greedie toll Serpent? In the fleeced water the bullish Cow? Doth not experience teach vs, that in the most curious Serpentes, abhominable poison doth lurke? That the Cypres tree beareth a faire bowe, but a fowle? That the Ewtrich carrieth cleere feathers, but coleblacke flesh? Howe sundrie are those Louers, whose eies are carried away with the gay glittering of the fine face: the beautie whereof is parched with the feruent blaze, and chapped with

with the Winters blast: which is of so short continuance, that it fadeth before one perceiue it flourish: or in smal proffit, that it poysoneth the smeller with his scent: of so little value with the wise, that they accoumpt it a delicate baite with a deadly hooke: a sweete bayted with a deuouring paunch, a flower poysō in a siluer pot.

Wherfore I would entreate this discourse of such fine Dames, as beeing in loue with their owne shadowes, make such account of their pallid hewes, & counterfeit complexions, as they be adorned with beauties, they be straite laced, and made so high in the instep, that they disdaine all that go vnder them. It is a iolly sight for the building of their Louers, and their dealings but pure, the resemblance of whose fayned stains could cause me to chuse deserued, how many should perish to shunne poysoned traines. Wherefore ye counterfeit women, if I dissolue enigmaticall, if there were vpon the edge of your apposition. Two things did cause these seruitors to loue them, secrecie and constancie: the one inuiolable, the other nothing light: the other to abuse them, and their credite, and vanish. Against whom there if I should haue discouered your lewdnes, and sounded the depth of their deceits, I should either haue procured your displeasure, or incurred the suspition of fraude: either armed party pursue the with fighting, or vniuersall hate of perfidie. But I meane not to [illegible] with [illegible] filled of their [illegible] eares, eyes, eares, & pensiue [illegible] and harts to be pricked, at their whitt I haue aymed: wherefore that aduaunced vp these lines vnto you, but that ye may see [illegible] which I [illegible] Wherefore if any of you haue painted cheeks, let them not be discouered by these my [illegible] ceits, as [illegible] their loyall Louers [illegible] the blacke Crotches stare that appeare in their eyes, & the black circles [illegible] their loue, whose [illegible] their [illegible] their fingers ends [illegible] their [illegible] bound none in their pouch? If you [illegible] when you

be old, be curteous whilst you be young: if you looke for comfort in your hoarie haires, be full of content now you have golden locks: if you would be graced in the assembly of gentlewomen, be not fantastick in the wanting of your kercher: stamp before it be kept like the Rose when it hath lost his colour, withereth and dyeth all the Rose doth in the bud: if you would be taken for olde wines, be in the meane time pleasant grapes: to conclude, pour out your curtesie abundantly, for your beautie, and place for your modestie so shall you be gentlemen to your Lovers eyes, and Diamonds with the pleasant Philomene.

Thus farre I am bold (Gentlewomen) to counsell those that be coy, that they become not too much affected unto wantonnesse. And because it is my woon to be holde of few words, I will be silent for reasons sake, as one willing to be thought rather honest then eloquent, whether be more comfort to the minde of the female: in this point I presume not to be your chiefe counsell, least I should seeme either to wish a change of servants, or repent all your welcomes. If that (Gentlewomen) may make you pleasure (quoth Lucilla) I am glad to take pen in hand, and continue for sure I am, though your judgement be sound, yet affection hath shadowed it.

Lucilla seeing that Euphues thought to take advantage of his large promise, [illegible] in order as pitie, wisedome, and to be mercie, [illegible] force, there is neither force to withstand the assaults of love, neyther comfort in resistance of it. And because your olde course hath hitherto breede delight, I am [illegible] the sequel of your discourse. And because [illegible] light regarded, [illegible]

Sir Euphues, if you forsake us as you finde, these Gentlewomen present have [illegible] to thanke you, & perchance more to commend [illegible] to accompt a matter of [illegible] but [illegible] Gentle-

Gentlewomen are willing to heare their owne praise: I as able to ouercome, as Philetis Lucilla: maye be content to heare your opinions. Howsoeuer the matter shall fall out, I am of the ouerthrow, for if my reasons be weake, then is your fort strong: if forcible, then is your iudgement feeble: if I finde truth on my side, I hope I shal for my labor obtain the good will of women: if I want proofe, then Gentlewomen of necessitie you must yeld to mee. But to the matter.

[illegible] that although I [illegible] Philautus for his good properties, yet loue Euphues to exceed him, I ought by nature to loue him better. By so much therefore my change is to be excused by how much the more my choyce is excellent: and by so much the lesse I am to be condemned, by how much the more Euphues is to be commended. Is not the Diamonds of more value then the Rubie, nor gold of more vertue then the Emerauld preferred before the Saphire for their wonderfull properties? Is not Euphues more praysie worthie then Philautus, being more vertuous?

But sir Lucilla, why doest thou flatter in thine owne follye? Canst thou faine Euphues thy friend, whom by thine owne word thou hast made thy foe? Diddest not thou accuse women of inconstancie? Diddest not thou account thy sute eame to be wonne? Diddest not thou condemne them of weakenes? What founder argument can he haue against thee then thine owne answere? What better proofe then thine owne speech? What greater triall then thine owne talke? If thou hadst belied women, he will iudge thee vnkinde: if thou haue reuealed the troth, he must needs thinke thee vnconstant: if he perceiue thee to be won with a sute, he will imagine that thou wilt be lost with an Apple: if he find thee wanton before thou be woed, he will gesse thou wilt be inquieting when thou art wedded.

But suppose that Euphues loue thee, that Philautus leaue thee, will thy Father (thinkest thou) giue thee liberty to take

[illegible] thus alone by the will he affirme himselfe to be of the [illegible] [illegible] whom he accounteth [illegible] the person [illegible] that he can match the in martiall [illegible] [illegible] without [illegible] with a [illegible] man [illegible], but what know I by my Father, whether he be wealthy, whether his reuenues be able to countervaile my Fathers landes, whether his birth be noble, yea or no. Can any one make iudge of his gentle blood that seeth his gentle conditions? Can vertuous be called in question, whose vertue is so great? Is he to be thought [illegible] who in all qualities of the minde is peerelesse? No, no, the Tree is known by his fruite, the gold by the touch, the Sonne by the fire. And as the last Wax receiueth what forme or print he will, so doth the soft, and tender, and vnwarie heart, not hauing fenced with his Fathers gifts, easily receiue his image, most lively. But were I once certaine of Euphues his good will, I would not be ouerlirtiously [illegible] of my Fathers will. [illegible]

Thus hath Lucilla made me from my selfe, and quite rid me from my Father, that haue cast vpon Philautus eyes, who are to their mothers cleare, then are they subiect to the whip, and ought to be careful of the rigour of their Parents. As for me, seeing I am not sad with their pastimes, I cannot be led by their perswasions. Let my Father vse his threatning speeches, I will follow mine owne lust. Lust Lucilla, what dost thou? No, no, mine owne loue I should haue said, for I am as farre from lust, as I am from reason, and rather than loue as I am to folly, then sticke to thy determination. And shew thy selfe what loue can do, what loue dare do, what loue hath done. Albeit I run no way, hauing the scales of folly with fowle fulsome forget-full I will raise them vp in the aires of modestie. Seeing I dare not make it known my loue for maidenly shamefastnes, I will dissemble it til time I haue opportunitie. And I hope so to behaue my selfe, as Euphues shal think me his owne, and Philautus perswade himselfe I am none but his. But I would to God Euphues would repaire hether, that the sight of him might mitigate some part of my martirdome.

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of lightnesse in yeelding so lightly, neither reiect me disdainfully for louing so hastily: shall I not then hazard my life to obtaine my loue? my because Philautus to receaue Lucilla? Yes Euphues, where loue beareth sway, friendship can haue no shew: As Philautus brought me for his shadow to the last Supper, so will I vse him for my shadow till I gaine his saint. And canst thou wretch be false to him that is faithfull to thee? Shall his curtesie be cause of thy cruelties? Wilt thou violate the leagus of faith, to inherite the land of follie? Shall affection be of more force then friendship, loue then law, lust then loyaltie? Knowest thou not, that he that looseth his honestie, hath nothing else to lose.

Tush the cause is light, where reason taketh place: to loue my Lo to loue well is not graunted to Iupiter. Who so is blinded with the Cause of beautie, discerneth no colour of honestie? Did not Gyges eye Candaules seate by his owne measure? Did not Paris, though he were a welcome guest to Menelaus, serue his Host a slipperie prancke? If Philautus had loued Lucilla, he would neuer haue suffered Euphues to haue seene her. Is it not the pray that entiseth the Theefe to rifle? Is it not the pleasant baite that causeth the fleetish Fish to bite? Is it not a by-worde amongst vs, that gold maketh an honest man an honest man? Did Philautus account Euphues so simple to decipher beautie, or so superstitious not to desire it? Did he deeme him a Saint in coueting fancie, or a sotte in not discerning? Thought hee him a Diogenes that he would not bee mooued at a locke that hee could not?

Well, well, seeing the wound that bleedeth inwardly, is most dangerous, that the fire kept close, burneth most furious, that the Mum dampned vp baketh soonest that fozes hauing no vent sutter secretly, it is high time to vnfolde my secret loue to my secret friend. Let Philautus behaue himselfe neuer so craftily, he shall know that it must be a subtill Mouse that shall breede in the Cats eare: and because I resemble him in wit, I meane a little to dissemble with him in wiles. But O my Lucilla, if thy heart be made of that stone which may be mollified onely

with blud, would I had tipped of the Arrer in Gold, lothly turneth thole that drinke of it to Honey, If thine eares be anointed with the oyle of Syria, that bereaueth hearing, would mine eyes had ben robbed with the stirope of the Cedar tree, which taketh away sight. If Lucilla be so proude to disdaine poore Euphues, would Euphues were so happy to dispise Lucilla, or if Lucilla be so mortified to liue without loue, would Euphues were so fortunate to liue in hate. I, but my cold welcome foreshewed my cold fate. I, but her priuie glances lignified some good fortune. Fie fond foole Euphues, why goest thou about to alleauge those thinges to cut off thy hope, which thee perhaps would neuer haue found, or to comfort thy selfe with those reasons which she neuer meaneth to propose? Truly I were alone if it were certain, and a small coniquell it is to ouer-throw him that neuer resisteth.

In battailes there ought to be a doubtfull fight, and desperate end; in pleading, a difficult entrance, but a speedy determination: in loue, a life without hope, & a death without feare. Fire commeth out of the harder flint with the greater force, Oyle out of the driest Tree by the fire, loue out of the coldest heart by faith, by truth, by time. Had Tarquin vsed his new inuented toules of countenance, Lucrecia would either haue giuen some pittie and answered his desire, or with some perswasion haue staied her death. It was the heat of his lust that made her hast to end her life, wherefore Loue in either respect is not to be condemned, but he of rashnesse, to attempt a Lady rationally in the rigour, to punish his folly in her owne flesh: A fact (in mine opinion) more worthy the name of cruelty then chastity, and fitter for a spoiler in the Wesaers, then a patron of Vestas. Penelope was so constant then she, yet was his wife woont to vnweaue that in the night, she spun in the day, if Vlisses did not come home the sooner. There is no woman Euphues but she will yeeld in time, be neuer so disshaped, euer with pale lookes or froward words.

Euphues hauing thus talked with himselfe, Philautus entred the chamber, and finding him so wayte and downe with sorrow

maid in running, neither toying in his meate, nor reioycing in his friend, with watred eyes vttered this speech.

Friend and fellow, as I am not ignorant of thy present weakenes, so I am not pryuie to the cause: and although I suspect many things, yet can I assure my selfe of no one thing. Therefore my good Euphues, for these doubts and dumpes of thine, either remoue the cause or reueale it. Thou hast hetherto found me a chearefull companion in thy mirth, and now shalt thou finde me as carefull with thee in thy moane. If altogether thou maist not be cured, yet mayst thou be comforted. If there be any thing that either by my friends may be procured, or by my selfe attained, that may either heale thee in part, or helpe thee in all, I protest to thee by the name of a friend, that it shall rather be gotten with the losse of my bodie, then lost by getting a kingdome. Thou hast tried me, therefore trust me: thou hast trusted me in many things, therefore trie me in this one thing: I neuer yet failed, and now I will not faint. Behold to speake and blush not: thy sore is not so angry but I can salue it, thy wound not so wide but I can search it: thy griefe not so great but I can ease it. If it be ripe, it shal be launced; if it bee broken, it shal be tainted: be it neuer so desperate, it shal bee cured. Rise therefore Euphues, and take heart at grasse, younger then thou shalt neuer be: pluck vp thy stomack, if loue haue stung thee, it shal not stifle thee. Though thou be enamoured of some Lady, thou shalt not be enchaunted: They that begin to pine of a consumption, without delay preserue themselues vpon Cullisses: he that seeleth his stomack inflamed with meate, cooleth it eftsoones with Conserues: delayes breed danger, nothing so perrilous as procrastination. Euphues hearing this comfort & friendly counsaile, dissembled his sorowing heart with a smiling face, and answered him as followeth.

True it is Philautus, that he which toucheth the Nettle tenderly, is soonest stung, that the Flie which playeth in the fire is singed in the flame, that he that dallieth with women, is drawn to his woe. And as the Adamant draweth the heauie yron, and the Harp the fleet Dolphin, so beauty alloureth the chast mind to

loue,

loue, and the wiſeſt wit to lack. The example whereof, I would it were no leſſe profitable, than the experience to me is like to be perilous. The Vine watered with wine, is ſoone withered: the bloſſome in the faireſt ground is quickly blaſted, the Goate the fatter ſhe is, the leſſe fertile ſhe is: yea, man the more wittie he is, the leſſe happie he is. So it is Philautus, (for why ſhould I conceale it from thee of whom I am to take counſaile) that ſince my laſt and firſt being with thée at the houſe of Ferardo, I haue felt ſuch a furious battaile in my bodie, as if it be not ſpedily repreſſed by policie, it will carry my mind (the graund Captaine in this fight) into endleſſe captiuitie. Ah Liuia, Liuia, thy courtly grace without coyneſſe, thy blazing beautie without blemiſh, thy curteous demeanour without curioſitie, thy ſweet ſpéech adorned with wit, thy comly mirth tempered with modeſtie, thy chaſt lookes, yet louely, thy ſharpe taunts, yet pleaſant: haue giuen me ſuch a check, that ſure I am at the next view of thy vertues I ſhal take thée mate, taking it not of a paſon, but of a prince, the leſſe is to be accounted the leſſe. And though they be commonly in great choller that receiue the mate, yet would I willingly take euery minute ten mates, to enioy Liuia for my louing mate. Doubtleſſe, if euer ſhe her ſelfe haue beene ſcorched with the flame of deſire, ſhe will be ready to quench the coals with curteſie in another, if euer ſhe haue been attached of loue, ſhee will reſcue him that is drenched in deſpaire: if euer ſhee haue beene taken with the Feauer of fancie, ſhe will helpe his Ague, who by a quotidian fitte is conuerted to phrenſie: neither can there be vnder ſo delicate a hew lodged deceit, neither in ſo beautiful a mold, a malicious minde. True it is, that the diſpoſition of the mind followeth the compoſition of the body: how then can ſhe be in mind any way imperfect, who in body is perfect euery way. I know my ſucceſſe will be good, but I know not how to haue acceſſe to my Goddeſſe, neither do I want courage to diſcouer my loue to my friend, but ſome colour to cloake my comming to the houſe of Ferardo: for if they be in Naples as iealous as they be in the other parts of Italy, then it behoueth me to walk circumſpectly, and to forge ſome cauſe for my often comming.

If therefore Philautus, thou canst set but this feather to mine arrowe, thou shalt see my shooteso neere, that thou wilt account me for a cunning Archer. And verilie, if I had not loued thee well, I would haue swallowed mine owne sorrow in silence, knowing that in loue nothing is so dangerous, as to participate the meanes thereof to another, and that two may keep counsaile if the one be away. I am therefore inforced perforce, to challenge that curtesie at thy hands, which earst thou didst promise with thy hart: the performance whereof shall binde me to Philautus, and proue thee faithfull to Euphues. Now if thy cunning be answerable to my good will, practise some pleasant conceit vpon thy poore patient, one drain of Ouids Art, some of Tibullus druggs, one of Propertius Pyls, which may cause me eyther to purge my new disease, or recouer my hoped desire. But I feare me, where so strange a sickenesse is to be recured of so vnskilfull a Phisition, that either thou wilt be too bold to practise, or my body too weake to purge. But seeing a desperate disease is to be committed to a desperate Doctor, I will follow thy counsaile, and become thy cure, desiring thee to be as wise in ministring thy Phisick as I haue beene willing to put my life into thy hands.

Philautus thinking al to be gold that glistered, and al to bee Gospel that Euphues vttered, answered his forged glose, with this friendly close.

In that thou hast made me priuie to thy purpose, I wil not conceale my practise: In that thou crauest my ayde, assure thy selfe, I wil bee thy finger next thy thombe: in so much as thou shalt neuer repent thee of the one or the other: for perswade thy selfe, that thou shalt finde Philautus during life, ready to comfort thee in thy mis-fortunes, and succour thee in thy necessities. Concerning Liuia, though she be faire, yet is she not so amiable as my Lucilla, whose Seruant I haue been the terme of three yeeres: but least comparisons should seeme odious, chiefely where both the parts bee without comparison, I wil omit that, and seeing that we had both rather be talking with them, than talking of them, we will immediatly goe to them. And truly

Euphues. I am not a little glad, but I shall haue thee not onely a comfort in my life, but also a companion in my loue: as thou hast beene wise in thy choise, so I hope thou wilt be fortunate in thy chaunce. Liuia is a wench of more wit then beauty, Lucilla of more beauty then wit, both of more honesty then honor, and yet both of such honor, as in all Naples there is not one in birth to be compared with eyther of them: how much therefore haue we to reioyce in our choise. Touching our accesse, be thou secure, I shall flap Ferardo in the mouth with some conceit, and fill his old head so full of new fables, that thou shalt rather bee earnestly intreated to repaire to his house, than euill intreated to leaue it. As olde men are very suspitious to mistrust euerie thing, so are they verie credulous to beleeue any thing, the blind man doth eate many a flie: Yea but said Euphues, take heede my Philautus, that thou thy selfe swallow not a Gudgen, which word Philautus did not marke, vntill he had almost digested it. But said Euphues, let vs goe deuoutly to the shrine of our two Saints, there to offer our deuotion: for my Bookes teach me, that such a wound must be healed where it was first hurt, and for this disease we will vse a common remedie, but yet comfortable. The eye that blinded thee shall make thee see, the Scorpion that stung thee, shall heale thee, a sharpe sore hath a short cure, let vs goe: to the which Euphues consented willinglie, finding to himselfe, to see howe he had brought Philautus into a fooles Paradice.

Heere may you see Gentlemen, the falsehood in fellowship, the fraude in friendshippe, the painted sheath with the leaden Dagger, the faire words that make fooles faine: but I will not trouble you with superfluous addition, vnto whom I feare me, I haue beene tedious with the bare discourse of this Historie.

Philautus & Euphues repaired to the house of Ferardo, where they found Sisters Lucilla and Liuia accompanied with other Gentlewomen, neither being idle, nor well employed, but playing at Cardes. But when Lucilla beheld Euphues, shee knowe scarcelie containe her selfe from embracing him, had not womanly shamefastnesse, and Philautus his presence, stay-

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ed her welcome. Euphues on the other side was fallen into such a traunce, that he had not the power either to succour himselfe, or salute the Gentlewoman: At the last Lucilla beganne as one that best might be bold, on this manner.

Gentlemen, although your long absence gaue me occasion to thinke you disliked your last entertainment, yet your comming at the last, hath cut off my former suspition, & by so much ỹ more you are welcome, by how much ỹ more you are wished for. But you Gentleman, (taking Euphues by the hand) were the rather wished for, for that your discourse being left vnperfect, caused vs all to long (as Women are apt for thinges that like them) to haue an end thereof. Vnto whom Philautus replyed as followeth. Pistres Lucilla, though your curtesie made vs nothing to doubt of our welcome, yet modestie caused vs to pinch curtesie, who should first come: as for my friend, I thinke he was neuer wished for, here so earnestly of any as of himselfe, whether it might be to renue his talke, or recant his sayings, I cannot tel. Euphues taking the tale out of Philautus mouth, answered. Pistres Lucilla, to recant verities, were heresie, and to renue the praises of women flatterie: the onely cause I wished my selfe here, was to giue thankes for so good entertainement, the which I could no waies deserue, and to haue a greater acquaintance if it might be to make amends. Lucilla inflamed with his presence, said: Nay Euphues you shal not escape so, for if my curtesie, as you say, were the cause of your comming, let it also be the occasion of the ending of your former discourse, otherwise, I shal thinke your praise naked, and you shal finde my reward nothing. Euphues now as willing to obey as she to command, addressed himselfe to a farther conclusion, who seeing all the Gentlewomen ready to giue him the hearing, proceeded as followeth. I haue not yet forgotten that my last talk with these Gentlewomen tended to their praises, and therefore the ende must tye vp the knot of praise: otherwise I should sette downe Venus shadow without the liuely substance.

As there is no one thing which can bee reckoned, either concerning loue or loyaltie, where Women doe not excell

men, yet in feruencie aboue all others, they so farre excéede, that men are lither to meruaile at them, than to imitate them, and readier to laugh at their vertues, than imitate them. For as they be hard to be wonne, without triall of great faith: so are they hard to be loſt, without great cauſe of ficklenes. It is long before the cold water ſeeth, yet being once hot, it is long before it be cooled: It is long before Salt come to his faintnes, but being once ſeaſoned, it neuer loſeth his fauour.

I, for mine owne part am brought into a Paradice, by the only imagination of womens vertues: and were I perſwaded that al the deuils in hell were women, I would neuer liue deuoutly to inherit heauen: or that they were all Saints in heauen, I would liue more ſtrictly for feare of hell. What could Adam haue done in his Paradice before his fall, without a woman? Or how could he haue riſen againe after his fall, without a woman? Artificers are wont in their laſt workes to excell themſelues, yea, God when he had made all things, at the laſt made man as moſt perfect, thinking nothing could bee framed more excellent, yet after him he created a woman, the expreſſe Image of eternitie, the liuely picture of Nature, the onely ſteele glaſſe for man to beholde his infirmities, by comparing them with womens perfections. Are they not more gentle, more wittie, more beautiful, than men? Are not men ſo bewitched with their qualities, that they become mad for loue, and women ſo wiſe, that they doe deteſt luſt?

I am entred into ſo large a field, that I ſhal ſooner want time than proofe, and ſo cloy you with varietie of praiſes, that I feare me I am like to infect women with pride, which yet they haue not, and men with ſpite, which yet I would not. For as the Horſe if hee knew his owne ſtrength, were no more to be bridled, or the Vnicorne his owne vertue, were neuer to be caught: ſo women, if they knew what excellency were in them, I feare me men ſhould neuer win them to their wills, or weane them from their minde.

Lucilla began to ſmile, ſaying: In faith Euphues, I would haue you ſtay there, for as the Sunne when hee is at the high-

eſt,

ſtil, beginneth to gos downe: ſo when the prayſes of women are at the beſt, if you leaue not, they wil begime to faile. But Euphues (being rapt with the ſight of his Saint) ſuffered no, no, Lucilla. But whileſt he was yet ſpeaking, Ferardo entered: whom they all dutifully welcommed home, who rounding Philautus in the eare, deſired him to accompany him immediatlie without farther pawſing, proteſting that it ſhould be as wel for his preferment, as for his owne profit. Philautus conſenting, Ferardo ſaid vnto his daughter.

Lucilla, the vrgent affaires I haue in hand, wil ſcarce ſuffer me to tarrie with you one houre, yet my returne I hope will be ſo ſhort, that my abſence ſhal not breede thy ſorrow: in the mean ſeaſon, I commit al things into thy cuſtody, wiſhing thee to vſe thy accuſtomed curteſie. And ſeeing I muſt take Philautus with me, I will be ſo bold to craue you gentleman (his friend) to ſupply his roome, deſiring you to take this ſlaſhie warning, for a hartie welcome, and ſo to ſpend this time of mine abſence in honeſt mirth. And thus I leaue you.

Philautus knew wel the cauſe of his ſuddaine departure, which was, to redeeme certaine Lands that were mortgaged in his Fathers time, to the vſe of Ferardo, who on that condition, had before time promiſed him his daughter in marriage. But returne we to Euphues.

Euphues was ſurpriſed with ſuch incredible ioy at this ſtrange euent, that he had almoſt ſounded, for ſeeing his corriual to be departed, & Ferardo to giue him ſo friendly entertainment, doubted not in time to get the good wil of Lucilla. Whom finding in place conuenient without company, with a bold courage and comlie geſture, he began to aſſay her in this ſort.

Gentlewoman, my acquaintance being ſo little, I am afraid my credit wil be leſſe, for that they commonly are ſooneſt beleeued, that are beſt beloued, and they liked beſt, whom wee haue knowne longeſt, neuertheleſſe, the noble minde ſuſpecteth noe guile without cauſe, neither condemneth any without proofe: hauing therefore notice of your heroical heart, I am the better perſwaded of my good hap. So it is Lucilla, that comming to

Naples but to fetch fire, as the by-word is, not to mak my place of abode, I haue found such flames, that I can neither quench them with the water of free will, neither coole them with wisedome. For as the Hop, the pole being neuer so high, groweth to the end, or as the dry Beech kindled at the roote, neuer leaueth vntill it come to the top, or as one drop of poyson disperseth it selfe into euerie vaine: so affection hauing caught holde of my hart, and the sparks of loue kindled my Liuer, will suddainely, though secretly, flame vp into my head, and spread it selfe into euerie sinnew. It is your beautie (pardon my abrupt boldnes) Lady, that hath taken euerie part of me prisoner, and brought me vnto this deepe distresse: but seing women when one prayseth them for their deserts, deeme that he flattereth them to obtaine his desire, I am here present to yeeld my selfe to such triall as your curtesie in this behalfe shal require. Yet will you commonly obiect this to such as serue you, and sorue to winne your good will, that hote loue is soone colde: that the Wauin though it burne bright, is but a blaze: that scalding water if it stande a while, turneth almost to Ice, that Pepper, though it be hot in the mouth, is cold in the mawe: that the faith of men, though it frie in their words, it freeseth in their workes, which thinges (Lucilla) albeit they be sufficient to reproue the lightnesse of some one, yet can they not conuince euerie one of lewdnesse: neither ought the constancie of all, to bee brought in question thorow the subtiltie of a feme. For although the Worme entereth almost into euerie wood, yet he eateth not the Ceder tree. Though the stone Cylindrus at euery thunder-clap, rouleth from the hill, yet the pure Iasper-stone mounteth at the noyse: though the ruff fret the hardest Steele, yet doth it not eate into the Emerauld: though Polypus change his hiew, yet the Salamander keepeth his colour: though Proteus transforme himselfe in euerie shape, yet Pigmaleon retaineth his olde forme: though Æneas were to fickle to Dido, yet Troylus was too faithful to Cressida, though others seeme counterfaite in their deeds, yet Lucilla perswade your selfe, that Euphues wil be alwaies currant in his dealings. But as the true gold is tried by the touch, and the

pure

pure Flint by the stroke of the yron: so the loyall heart of the faithfull Louer, is knowne by the triall of his Lady: of the which triall (Lucilla) if you shall account Euphues worthy, assure your selfe he will be as readie to offer himselfe a Sacrifice for your sweete sake, as your selfe shall be willing to imploy him in your seruice. Neither doth he desire to be trusted any way, vntill he shall be tried euerie way: neither doth he craue credit at the first, but a good countenance, til time his desire shall be made manifest by his deserts. Thus not blinded by light affection, but dazeled with your rare perfection, and boldned by your exceeding curtesie: I haue vnfolded myne entire loue, desiring you, hauing so good leasure, to giue so friendly answer, as I may receiue comfort, and you commendation. Lucilla, although shee were content to heare this desired discourse, yet did she seeme to be somwhat displeased. And truly I know not whether it be peculier to that sex to dissemble with those whom they most desire, or whether by craft they haue learned outwardly to loath that, which inwardly they most loue: yet wisely did she cast this in her head, that if she should yeld at the first assault, he would thinke her a light huswife: if she should reiect him scornfully, a verie haggard: minding therefore that he should neither take hold of her promise, neither vnkindnes of her precisenesse, shee fed him indifferently with hope and despaire, reason and affection, life and death. Yet in the end arguing wittily vpon certaine questions, they fell to such agreement, as poore Philautus would not haue agreed vnto, if he had bene present, yet alwayes keeping her bodie vndefiled. And thus she replied.

Gentleman, as you may suspect me of idlenesse, in giuing eare to your talke, so may you conuince me of lightnesse in answering such topes: Certes, as you haue made mine eares glow at the rehearsall of your loue, so haue you gauled my hart with the remembrance of your follie. Though you came to Naples as a Stranger, yet were you welcome to my Fathers house as a Friend: And can you then so much transgresse the bounds of honour (I will not say of honestie) as to solicite a suit more harp to me then death? I haue hetherto God be thanked, liued

liued without ſuſpition of lewdneſſe, and ſhall I now incurre the danger of ſenſuall libertie? What hope can you haue to obtaine my loue, ſeeing yet I could neuer affoord you a good looke? Doe you therefore thinke me eaſily inticed to the brent of your bowe, becauſe I was eaſily intreated to liſten to your late diſcourſe? Or ſeeing me (as finely you gloſſe) to excell all other in beautie, did ye deeme that I could exceede all other in beaſtlines? But yet I am not angry Euphues, but in an agony: For who is ſhee that will fret or fume with one that loueth her, if this loue to delude me, be not diſſembled. It is that which cauſeth mee moſt to feare, not that my beautie is vnknowne to my ſelfe, but that commonly we poore wenches are deluded through light beleefe, and ye men are naturally inclined craftily to leade your life. When the Fore preacheth, the Geeſe perriſh. The Crocodile ſhroudeth greateſt treaſon vnder moſt pittifull teares: in a killing mouth, there lieth a gauling minde. You haue made ſo large a proffer of your ſeruice, and ſo faire promiſes of fidelitie, that were I not ouercharie of mine honeſtie, you would inueigle me to ſhake hands with chaſtitie. But certes I will either lead a virginis life in earth, (though I lead Apes in hell) or elſe follow thee rather than thy gifts: yet am I neither ſo precile to refuſe thy proffer, neither ſo peeuiſh to diſdaine thy good will: ſo excellent alwaies are the gifts which are made acceptable by the vertue of the giuer. I did at the firſt entrance diſcerne thy loue, but yet diſſemble it. Thy wanton glaunces, thy ſcalding ſighs, thy louing ſignes cauſed me to bluſh for ſhame, and looke wan for feare, leaſt they ſhould be perceiued of any. Theſe ſubtile ſhifts, theſe painted practiſes (if it were to be wonne) would ſoone weane me from the teat of Veſta, to the topes of Venus. Beſides this thy comly grace, thy rare qualities, thy exquiſite perfection, were able to moone a mind halfe mortified to tranſgreſſe the bonds of maidenly modeſty. But God ſhield Lucilla that thou ſhouldeſt be ſo careleſſe of thine honour, as to commit the ſtate thereof to a ſtranger. Learne thou by me Euphues to deſpiſe thoſe things that be amiable, to forgoe delightful practiſes beleeue me it is pittie to abſtaine from pleaſure.

Thou

Thou art not the firſt that hath ſolicited this ſuit, but the firſt that goeth about to ſeduce me, neither diſcerneſt thou more then other, but dareſt more then any, neither haſt thou more Art to diſcouer thy meaning, but more heart to open thy mind. But thou preferreſt me before thy lands, thy liuings, thy life: thou offereſt thy ſelfe a ſacrifice for my ſeruitie, thou proteſtest mee the whole and only ſouereignity of thy ſeruice: Truely I were very cruell & hard harted if I ſhould not loue thee, hard harted albeit I am not, but truelie loue thee I cannot, when I doubt thee to be my Louer.

Moreouer, I haue not bin vſed to the Court of Cupid, wherein there be more ſlights then there be Hares in Athon, then Bées in Hybla, then ſtarres in heauen. Beſides this the commō people here in Naples, are not only both very ſuſpitious of other mens matters and manners, but alſo very iealous ouer other mens children and maydens, eyther therefore diſſemble thy fancy, or deſiſt from thy follye.

But why ſhouldeſt thou deſiſt from the one, ſeeing thou canſt cunningly diſſemble the other. My Father is now gone to Venice, & as I am vncertaine of his returne, ſo am I not priuy to the cauſe of his trauell: But yet he is ſo from hence, that he ſeeth me in his abſence. Knoweſt thou not Euphues, that Kings haue long armes, and Rulers large reachers: Neither let this comfort thee, that at his departure he deputed thee in Philautus place Although my face cauſeth him to miſtruſt my loyalty, yet my faith enforceth him to giue me this libertie: though he be ſuſpitious of my faire hiew, yet is he ſecure of my firme honeſty.

But alas, Euphues, what truth can there be found in a trauailer: what truſt in a ſtranger: whoſe words and bodies both watch but for a wind, whoſe feete are euer fleeting, whoſe faith plighted on the ſhore, is turned to periurie, when they hoiſe ſaile. Who more trayterous to Phillis then Demophon? yet he a trauailer: Who more periured to Dido then Æneas? and hee a ſtranger: both theſe Queenes, both they Caitiffes. Who more falſe to Ariadne then Theſeus? yet he a Sayler. Who more fickle to Medea then Iaſon? yet hee a ſtarter: both theſe vnder

ters to great Princes, both they vnfaithfull of their promises. Is it the like that Euphues wil be faithfull to Lucilla, being in Naples but a sojourner? I haue not yet forgotten the inuectiue, (I cannot otherwise terme it) which thou madest against beautie, saying: it was a deceitfull baite with a deadly hooke, and a sweet poyson in a painted pot. Canst thou then be so vnwise to swallow the bait which will breed thy bane? To swill the drinke that will expire thy date? To desire the wight that wil worke thy death? But it may be that with the Scorpion thou canst feed on the earth, or with the Quaile & Robuck, be fat with poison: or with beautie line in all drawnty. I feare me thou hast ỳ stone Continens about thee, which is named of the contrarie, that though thou pretẽd faith in thy words, thou deuisest fraud in thy heart: and though thou seeme to prefer loue, thou art inflamed with lust. And what for that? Though thou haue eaten the seeds of Rocket which breede incontinency, yet haue I chewed the leafe Cresse, which maintaineth modesty.

Though thou beare in thy bosome the herb Araxa, most noisom to virginity, yet haue I the stone that groweth in the moũt Tmolus, the vpholder of chastity. You may Gentlemen accoũt me for a cold Prophet, thus hastily to diuine of your disposition: pardon me Euphues, if in loue I cast beyond the Mone, which bringeth vs women to endlesse moane. Although I my selfe were neuer burnt whereby I should dread the fire: yet the scorching of others in the flames of fancy, warneth mee to beware: Though as yet I neuer tried any faithlesse, whereby I should be fearefull, yet haue I read of many that haue beene periured which causeth me to be careful: though I am able to convince none by proofe, yet am I enforced to suspect one vpon probabilities. Alas, we silly soules which haue neither wit to decipher the wiles of men, nor wisdom to dissemble our affection, neither craft to traine in young Louers, neither courage to withstand their incounters, neither discretion to discerne their doubling, neither hard harts to reiect their complaints: we I say, are soone enticed, being by nature simple, and easily intangled, being apt to receaue the impression of loue. But alas it is both common

and

and lamentable, to behold ſimplicitie intrapped in ſubtiltie, and thoſe that haue moſt might take vnheard with moſt malice: The Spider weaueth the fine web to hang the Flie, the Woolfe weareth a faire face to deuour the Lambe, the Merlin ſtriketh at the Partridg, the Eagle ſnappeth at the Flie: men are alwaies laying baites for women, which are the weaker veſſels: but as yet I could neuer heare man by ſuch ſnares to intrap man: For true it is that men themſelues haue by vſe obſerued, that it muſt be a hard winter when one Woolfe eateth another.

I haue read that the Bull being tied to the Fig-tree, loſeth his ſtrength: that the Hinde is heard of Deere ſtand at the gaze if they ſmell a ſweet Apple: that the Dolphin by the ſound of muſick, is brought to the ſhoare. And then no marualle it is, that if the fierce Bul be tamed with the Fig-tree, if that women being as weake as Sheepe, be ouercome with a Figge: if the wilde Deere be caught with an Apple, that the tame Damoſell is wonne with a bloſſome: if the fiſh Dolphin bee allured with harmony, that women be entangled with the melody of mens ſpeech, faire promiſes, and ſolemne protеſtations. But ſoilly it were for me to marke their miſchiefes, ſith I am neither able, neither they willing to amend their manners: it becommeth me rather to ſhew what our ſexe ſhould do, then to open what yours doth.

And ſeeing I cannot by reaſon reſtraine your importunate ſute, I will by rigour done on my ſelfe, cauſe you to reſtraine the meanes. I would to God Ferardo were in this point like to Lyſander, which would not ſuffer his daughters to weare gorgeous apparell, ſaying it would rather make them common then comly. I would it were in Naples a Law, which was a cuſtome in Ægypt, that women ſhould alwaies goe bare-foote, to the intent they might keepe themſelues alwaies at home, that they ſhould be euer like to the Snaile, which hath euer his houſe on his head. I meane ſo to mortifie my ſelfe, that in ſtead of Silkes, I will weare Sackcloth: for Oliuers and Bracelets, Lyers and Caddis: for the Lute, vle the Diſtaffe: for the Pen, the Needle: for Louers Sonets, Dauids Pſalmes.

But yet I am not so senceles, altogether to reiect your seruice: which if I were certainly assured to proceede of a simple mind, it should not receiue so simple a reward. And what greater triall shall I haue of thy simplicitie and truth, then thine owne request, which desireth a tryall, I, but in the coldest flint there is hot fire, the Bee that hath honey in her mouth, hath a sting in her taile: the Tree that beareth the sweetest fruite, hath a sower sap: yea, the words of men, though they seeme smooth as oyle, yet their hearts are as crooked as the stalk of Ivy. I would not Euphues that thou shouldest condemne me of rigour, in that I seeke to assuage thy folly by reason: but take this by the way, that although as yet I am disposed to like of none, yet whensoeuer I shall loue any, I will not forget thee: in the mean season account me thy friend, for thy foe I will neuer be.

Euphues was brought into a great quandary, and as it were a cold shiuering, to here this new kind of kindnes: such sweet meat, such sower sawce, such faire words, such faint promises: such hot loue, such cold desire: such certaine hope, such sodaine change: and stoode like one that had looked on Meduſaes head: and so had ben turned into a stone.

Lucilla, seeing him in this pittiful plight, & fearing he would take staru if the Lare were not cast out, tooke him by the hand, and wringing him softly, with a smiling countenance began thus to comfort him.

Me thinkes Euphues changing so your colour vppon the sodaine, you will soone chang your coppy: is your minde on your meat? a pennie for your thought.

Philautus (quoth he) if you would buy all my thoughts at that price, I should neuer be weary of thinking, but seeing it is so deare, reade it and take it for nothing.

It seemes to me (saith she) that you are in some brown studie, what colours your night bell weare for your Lady.

Indeede Lucilla, you haue well hitte vpon my thought, by the aime of your owne imagination, for you haue giuen vnto a meere Louers knot, a thought of changeable Silke, and you desire that I am deuising how I might haue my colours changeable

also,

also, that they might agree: but let this with such toyes & deuises passe, if it please you to commaund me any seruice, I am heere ready to attend your pleasure. No seruice Euphues, but that you kepe silence vntill I haue vttered my minde and secrecie when I haue vnfolded my meaning. If I should offend in the one I were to bold, if in the other to beastly.

Well then Euphues (saide she) so it is, that for the hope that I conceaue of thy loyaltie, and the happie successe that is like to ensue of this our loue, I am content to yéeld thée the place in my hart which thou desirest and deseruest aboue all other, which content in me, if it may any wayes breed thy contentation, sure I am, that it will euery way worke my comfort. But as either thou tenderest mine honour or thine owne laketie, die such secrecie in this matter, that my Father haue no inkling hereof, before I haue framed his mind fit for our purpose. And though women haue small forces to ouercome men by reason, yet haue they fortune to vndermine them by pollicy. The soft droppes of raine pearce the hard Marble, many strokes ouerthrowe the tallest Oake, a fillie woman in time, may make such a breach in a mans heart, as her teares may enter without resistance: then doubt not, but I will so vndermine mine old Father, as quickly I will enioy my new friend. Such Philautus was liked for fashion sake, but neuer loued for fancy sake: and this I vow by the faith of a Virgin, and by the loue I beare to thee (for greater bands to confirme my vow I haue not) that my Father shall sooner martir me in the fire, then marry me to Philautus.

No, no, Euphues, thou only hast won me by loue, and shalt only weare me by loue, I force not Philautus his furie, so I may haue *Euphues* his friendship. Neither will I preferre his possessions before thy person, neither esteeme better of his landes then of thy loue. *Fernando*, shall sooner disherite me of my patrimony, then dishonour me in breaking my promise.

It is not his great liuings, but thy good manners, that shall make my marriage. In token of which my sincere affection, I giue thée my hand in pawne, and my heart for euer to bee thy *Lucilla*. Vnto whom *Euphues* answered in this maner.

If my tongue were able to vtter the lopes that my hart hath conceaued, I feare me though I be well beloued, yet I should hardly be beléeued. (Ah my Lucilla) how much am I bound to thée which preferrest mine vnworthines, before thy Fathers wrath: my happines, before thine own mis-fortune: my loue, before thine owne life? Howe might I excell thee in curtesie, whom no mortall creature can exceede in constancie? I finde it now for a settled truth, which earst I accounted for a vaine talk, that the purple die will neuer staine, that the pure Cluet will neuer loose his lustre, that the gréene Laurell will neuer chang colour, that beautie can neuer be blotted with discurtesie. As touching secrecie in this behalfe, assure your selfe, that I will not so much as tell it to my selfe. Command Euphues to runne, to ride, to vndertake any exploit be it neuer so dangerous, to hazard himself in any enterprize be it neuer so desperate. As they were thus pleasantly conferring the one with the other, Liuia (whom Euphues made his stale) entred into the Parlor, vnto whom Lucilla spake in these tearmes.

Doest thou not laugh Liuia, to sée my ghostly Father kéepe me héere so long at shrift? Truly (answered Liuia) me thinkes that you smile at some pleasant shrift, either he is slow in enquiring of your faults, or you slack in answering his quest one: and thus being supper time, they al sate down, Lucilla wel pleased, no man better content then Euphues, who after his repast, hauing no opportunitie to conferre with his Loue, had small lust to continue with the Gentlewomen any longer, séeing therfore he could frame no meanes to worke his delight, he copied an excuse to hasten his departure, promising the next morning to trouble them againe, as a gueſt more bold then welcome, although indéede he thought himselfe to be better welcome, in saying that he would come. But as Ferando went in post, so he returned in hast, hauing concluded with Philautus, that the marriage should immediatly be consummated, which wrought such a content in Philautus, that he was almost in an extasie, through the extremitie of his passions: such is the sulnesse and force of pleasure, that there is nothing so dangerous, as the fruition, yet knowing

that

that delayes bring dangers, although he nothing doubted of Lucilla, whom he loued, yet feared he ſ fickleneſs of olde men, which is alwayes to be miſtruſted. He deſired therefore Ferardo to breake with his daughter, who being willing to haue the match made, was content incontinently to procure ỳ meanes: finding therefore his daughter at leaſure, & hauing knowledge of her former loue, ſpake to her as followeth.

Déere daughter, as thou haſt long time lined a mayden, ſo now thou muſt learne to be a Mother, and as I haue béen careful to bring thee vp a virgin, ſo am I now deſirous to make thée a wife. Neither ought I in this matter to vſe any perſwaſions, for that Maydens commonly now a dayes are no ſooner borne, but they begin to bride it: neither to offer any great portions, for that thou knoweſt thou ſhalt inherite all my poſſeſſions. Mine onely care hath been hitherto, to match thee with ſuch a one as ſhould be of good wealth, able to maintain thée of great worſhip able to compare with thee in birth: of honeſt conditions, to deſerue thy loue, & an Italian borne, to enioy my lands. At the laſt, I haue found one anſwerable to my deſire, a gentleman of great reuenues, of a noble progeny, of honeſt behauiour, of cõly perſonage, borne, & brought vp in Naples, Philautus (thy friend as I geſſe) thy husband Lucilla, if thou like it: neither canſt thou diſlike him; who wanteth nothing, that ſhould cauſe thy liking, neither hath any thing that ſhould breed thy loathing.

And ſurely I reioyce the more, that thou ſhalt be linked to him in marriage, whom thou haſt loued as I héere being a mayden, neither can there any iarres kindle betwéene them, where the minds be ſo vnited, neither any iealouſie ariſe, where loue hath ſo long been ſetled. Therefore Lucilla, to the end the deſire of either of you may now be accompliſhed to the delight of you both, I am heere come to finiſh the contract by giuing handes, which you haue already begun betweene your ſelues in ioyning of harts, that as God doth witneſſe the one by your conſciences, ſo the world may teſtifie the other by your conuerſations. And therefore Lucilla, make ſuch aunſwere to my requeſt, as may like me, and ſatiſfie thy friend.

Lucill-

Lucilla abashed with this sodaine speech of her Father, yet boldned by the loue of her friend, with a comly bashfulnes, answered him in this maner.

Reuerend Sir, the sweetnesse that I haue found in the vndefiled state of Virginitie, causeth me to loath the sower sauce which is mixed with Matrimonie, and the quiet life which I haue tried being a Mayden, maketh me to shun the cares that are alwaies incident to a Mother, neyther am I so wedded to the world, that I should be mooued with great possessions, neyther so bewitched with wantonnesse, that I should be inticed with any mans proposition, neither if I were so disposed, would I be so proude, to desire one of noble Progeny, or so precise, to choose one onely in mine owne Countrey: for that commonly these thinges happen alwayes to the contrarie. Doe we not see the Noble to match with the base, the rich with the poore, the Italian oftentimes with the Portingale? As loue knoweth no lawes, so it regardeth no conditions: as the Louer maketh no pause where he liketh, so hee maketh no conscience of these idle ceremonies. In that Philautus is the man that threateneth such kindnesse at my hands, and such curtesie at yours, that hee should account me his wife before he wooe me, certaine hee is like to make his reckoning twice, because he reckoneth without his Hostesse. And in this Philautus would either shewe himselfe of great wisedome to perswade, or me of great lightnesse to be allured: although the Load-stone draweth yron yet it cannot moue gold: though the Jet gather vp the straw, yet can it not take vp the pure steele. Although Philautus thinke himselfe of vertue sufficient to win his Loue, yet shall he not obtaine Lucilla. I cannot but smile to heare that a mariage should be solemnized, where neuer was any mention of assuring, and that the wooing should be a day after the wedding. Certes if when I looked merrilie on Philautus, he deemed it in the way of marriage, or if seeing me disposed to iest, he take me in good earnest: then sure he might gather some presumption of my loue, but no promise. But me thinke, it is good reason, that I should be at mine owne Bridall, and not giuen in the Church

before

before I know the Gentlemans disposition. Therefore deare Father, in mine opinion, as there can be no bargaine, where both be not agreed, neither any Indenture sealed, where the one will not consent, so can there bee no contract, where both be not content: no Banes asked lawfully, where one of the parties forbiddeth them: no marriage made where no match was meant. But I will hereafter frame my selfe to be coy, seeing I am claimed for a wife because I have beene curteous: and give my selfe to melancholy, seeing I am counted wonne, in that I have beene merry. And if every Gentleman be made of the mettall that Philautus is, then I feare I shal be challenged of as many as I have vied to company with, and be a common wife to al those that have commonly resorted hither. My dutie therefore ever reserved, I heere on my knees forsweare Philautus for my husband, although I accept him for my friend, and seeing I shall hardly be induced ever to match with any, I beseech you, if by your fatherly love I shal be compelled, that I may match with such a one, as both I may love, and you may like.

Ferardo, being a grave and wise Gentleman: although hee were throughly angry, yet he dissembled his furie, to the ende that he might by craft discover her fancie, and whispering Philautus in his eare, (who stood as though he had a flea in his eare) desired him to keepe silence, until hee had undermined her by subtilty, which Philautus having graunted, Ferardo began to sift his daughter with this deuice.

Lucilla, thy colour sheweth thée to be in a choller, and thy hote words bewray thy heate in wrath: but be patient, seeing al my talke was onely to try thée: I am neither so unnatural to wyll thee against thy owne will, neither so malicious to wey thée to any against thine owne liking: for wel I know what iarres what jealousie, what strife, what stormes ensue, where the match is made rather by compulsion of the Parents, then by the consent of the parties: neither do I like thée the lesse, in that thou likest Philautus so little: Neither can Philautus love thée the worse, in that thou lovest thy selfe so wel, wishing thée rather to stand to thy chaunce, then to the choice of any other.

But this grieueth me most, that thou art almost bowed to the bane ofbee of the Vestall Virgins, despising or at the least not desiring the sacred bonds of Iuno her bed. If thy Mother had beene of that mind when she was a maiden, thou haddest not now beene borne to be of this mind to be a Virgin. Wey with thy selfe, what slender profit they bring to the Commonwealth, what slight pleasure to themselues, what great griefe to their Parents, which ioy most in their off-spring, and desire most to inioy the noble and blessed name of Grandfather. Then knowest that the tallest Ash is cut downe for fuell, for it beareth no fruite: that the Cowe that giues no milke is brought to the slaughter: that the Drone that gathereth no honny is contemned: that the woman that maketh her selfe barren by not marrying is accounted among the Grecian Ladies worse then a carrion, as Homer reporteth.

Therefore Lucilla, if thou haue any care to be a comfort to thy heartie haires, or a commoditie to ỳ cõmon-weale, frame thy selfe to ỳ honorable estate of Matrimonie, which was sanctified in Paradice, allowed of the Patriarks, hallowed of the old Prophets, and commended of all persons. If thou like any, bee not ashamed to tell it me, which onely am to exhort thee, yea, and as much as in me lyeth, to command thee to loue one. If he be base, thy blood shall make him noble: If beggerly, thy goods shall make him wealthy. If a stranger, thy freedome shall enfranchise him: if he be young, he is the more fitter to bee thy Phœre: if he be old, the liker to thine aged Father. For I had rather thou shouldest lead a life to thine owne liking in earth, then to thy great torments lead Apes in hell. Be bolde therefore to make me partaker of thy desire, which will bee partaker of thy disease: yea, and a furtherer of thy delights, as far as either my friends or my lands or my life wil stretch.

Lucilla perceiuing the drift of the old Fore her father, waied with her selfe what was best to be done: at the last, not waying her Fathers ill will, but encouraged by loue, shaped him an answer, which pleased Perardo but a litle, and pinched *Philautus* on the parsons fist, on this manner.

Dere

Déere father Ferardo, although I ſée the bait you lay to catch me, yet I am cõtent to ſwallow the hooke, neither are you more deſirous to take me napping, then I willing to cõteſſe my meaning. So it is, that loue hath as well inueigled me as others, which make it as ſtrange as I. Neither do I loue him ſo meanly, that I ſhould be aſhamed of his name, neither is his perſonage ſo mean, that I ſhould loue him ſhamefully: it is Euphues that lately arriued here at Naples, that hath battered the bulwarke of my breaſt, and ſhall ſhortly enter as conqueror into my boſome. What his wealth is, I neither know it, nor way it: what his wit is, all Naples doth know it, and wonder at it: neyther haue I bẽ curious to enquire of his Progenitors, for that I know ſo noble a minde could take no original but from a noble man: for as no Bird can looke againſt the Sunne, but thoſe that be breed of an Eagle, neither any Hawke ſoare ſo high as the brood of the Hobby, ſo no wight can haue ſuch excellent qualities, except he deſcended of a noble race, neither bee of ſo high capacity vnles he be of an high progeny. And I hope Philautus will not be my foe, ſéeing I haue choſen his déere friend, neither you Father be diſpleaſed, in that Philautus is diſplaced. You néede not muſe that I ſhould ſo ſuddainly be entangled: Loue giues no reaſon of choiſe, neither will it ſuffer any repulſe, Myrrha was enamoured of her naturall Father, Biblis of her Brother, Phædra of her ſonne in law. If nature can no way reſiſt the furie of affection, how ſhould it be ſtaied by wiſedome? Ferardo interrupting her in the middle of her diſcourſe, although hée was mooued with inward grudge, yet hee wiſely repreſſed his anger, knowing that ſharpe words would but ſharpen her froward will, and thus anſwered her briefely.

Lucilla, as I am not preſently to grant my good will, ſo meane I not to reprehend thy choiſe, yet wiſedom willeth me to paule, vntil I haue called (what may happen) to my remembrance, and warneth thee to be circumſpect, leaſt thy raſh conceit bring a ſharpe repentãce. As for you Philautus, I would not haue you deſpaire, ſéeing that a Woman doth oftentimes change her deſire. Vnto whom Philautus in few words made anſwere.

Certainly Ferardo, I take the leſſe griefe, in that I ſee her ſo greedy after Euphues, and by ſo much the more I am content to leaue my ſute, by how much the more ſhe ſeemeth to diſdaine my ſeruice: but as for hope, becauſe I would not by any meanes taſt one drain thereof, I will abiure all places of her abode, and loath her companie, whoſe countenance I haue ſo much loued: as for Euphues, and there ſtaying his ſpeech, he flang out of the doores, & repairing to his Lodging, vttered theſe or the like wordes.

Ah moſt diſſembling wretch Euphues, O counterfaite companion, couldeſt thou vnder the ſhew of a ſtedfaſt friend, cloake the malice of a mortall foe? Vnder the colour of ſimplicitie, ſhroude the Image of deceit? Is thy Liuia turned vnto my Lucilla? thy loue to my Louer? thy deuotion to my Saint? Is this the curteſie of Athens, the cauelling of Scholers, the craft of Grecians? Couldeſt thou not remember, Philautus, that Greece is neuer without ſome wilie Vliſſes, neuer void of ſome Synon, neuer to ſeek of ſome deceitful ſhifter? Is it not commonly ſaid of Grecians, that craft cõmeth to them by kind, that they learne to deceaue in their cradle? Why then did his pretended curteſie, bewitch thee with ſuch credulitie? Shall my good will bee the cauſe of his ill will? Becauſe I was content to be his Friend, thought he me méete to be made his Foole? I ſee nowe that as the Fiſh Scolopidus in the flood Araris, at the waxing of the Moone, is as white as the driuen Snow, and at the waining as black as the burnt coale: ſo Euphues, which at the firſt encreaſing of our familiarity was very zealous, is now at the laſt eaſt become moſt faithleſſe.

But why rather exclaime I not againſt Lucilla, whoſe wanton lookes cauſed Euphues to violate his plighted faith? Ah wretched wench, canſt thou be ſo light of loue, as to change with euerie winde? So vnconſtant, as to preferre a new Louer before an old Friend? Ah well I wot, that a new Moone ſweepeth cleane, and a new garment maketh thee leaue off the olde, though it bee fit, and newe Wine cauſeth thee to forſake the olde, though it be better: Much like to the men in the Iland Scyrum,

Scyrum, who pull vp the old trees when they ſée the young begin to ſpring, and not vnlike to the widdow of Lesbos, which changed all her old gold for newe glaſſe: Haue I ſerued thee three yeares faithfully, and am I ſerued ſo vnkindly? Shal the fruite of my deſire be turned to diſdaine? But vnleſſe Euphues had inueigled thee, thou hadſt yet beene conſtant: Yea, but if Euphues had not ſeen thee willing to be won, hee would neuer haue wooed thee: but had not Euphues enticed thee with faire wordes, thou wouldſt neuer haue loued him: but hadſt not thou giuen him faire lookes, he would neuer haue liked thee: I but Euphues gaue the onſet: I, but Lucilla gaue the occaſion: I, but Euphues firſt brake his mind: I, but Lucilla firſt bewrayed her meaning. Tuſh, why goe I about to excuſe any of them, ſeeing I haue inough cauſe to accuſe them both. Neither ought I to diſpute which of them hath proffered me the greateſt villany, ſith that either of them haue committed periury? Yet although they haue found me dull in perceiuing their falſe hood, they ſhal not find me ſlack in reuenging their folly. As for Lucilla, ſeeing I meane altogether to forget her, I meane alſo to forgiue her, leaſt in ſéeking meanes to be reuenged, mine olde deſire be renued.

Philautus hauing thus diſcourſed with himſelfe, began to write to Euphues as followeth.

ALthough hetherto Euphues I haue thined thée in my heart as a truſty friend, I will ſhun thée hereafter as a trothleſſe foe: and although I cannot ſée in thée leſſe witte then I was wont, yet doe I find leſſe honeſtie. I perceiue at the laſt (although being kreined it be to late,) that muſke, though it be ſweet in ſmel, is ſowre in the ſmacke: that the leafe of the Cedar tréé, though it be ſayre to be ſéene, yet the ſtrop depriueth ſight: that friendſhipp, though it be plighted by ſhaking of the hand, yet it is ſhaken off by fraud of the hart. But thou haſt not much to boaſt of, for as thou haſt won a fickle Ladye, ſo haſt thou loſt a faithful friend. How canſt thou be ſecure of her conſtancy when thou haſt had ſuch trial of her lightneſſe? Howe-

canst thou assure thy selfe that she will be faithfull to thee which hath beene faithlesse to me? Ah Euphues, let not thy credulitie be an occasion for thée hereafter to practise the like crueltie. Remember this, that yet there neuer hath beene any faithlesse to his friend, that hath not also been faithlesse vnto his god. But I way the trecherie the lesse, in that it commeth from a Grecian, in whom is no truth. Though I be to weake to wraste for a reuenge, yet God who permitteth no guile to be guiltlesse, wil shortly requite this iniurie: though Philautus haue no policy to vndermine thée, yet thine owne praises shall be sufficient to ouerthrow thée.

Couldest thou Euphues for the loue of a fruitlesse pleasure, violate the league of faithful friendship? Didst thou way more the enticing lookes of a lewd Wench, then the entire loue of a loyal Friend? if thou diddest determine with thy selfe at the first to be false, why diddest thou sweare to bee true? If to bee true, why art thou false? If thou wast minded both falsly and forgedly to deceiue me, why diddest thou flatter and dissemble with me at the first? If to loue me, why doost thou flinch at the last? If the arged hands of amitie did delight thee, why didst thou breake them? If they dislike thée, why diddest thou prayse them? Doost thou not know that a perfect friend should be like the Glasse wherein, which shineth most bright in the darke, or like the pure Frankensence, which smelleth most sweete when it is in the fire: or at the least, not vnlike to the damaske Rose, which is sweeter in the Still, then on the stalke? But thou Euphues, dost rather resemble the swallowe, which in the Sommer creepeth vnder the eues of euery house, and in the Winter, leaueth nothing, but durt behind her: or the humble Bée, which hauing sucked Honny out of the faire flower doth leaue it, and loath it: or the Spider which in the finest web doth hang the fairest Flie? Doost thou thinke Euphues, that thy craft in betraying me, shall any whit cole my courage in reuenging thy villany: or that a Gentleman of Naples, will put vp such an iniurie at the hands of a Scholler? And if I doe, it is not for want of courage to maintaine my iust quarel, but of wil, which

thinketh

thinketh scorne to get so vaine a conquest: I know that Menelaus for fifteen yeares warr, endured ten yeares woe, that after al his strife he wan but a strumpet, that for al his trauaile, he reduced (I cannot say reclaimed) but a straggler: which was as much in my iudgement, as to striue for a broken Glasse, which is good for nothing: I wish thée rather Menelaus care, then my fortune his conquest, that thou being deluded by Lucilla, maist rather know what it is to be deceiued, then I hauing conquered thée, should proue what it were to bring backe a dissembler. Seeing therefore there can no greater reuenge light vpon thée then that as thou hast reaped where another hath sowne, so another may reap that which thou hast reaped: I will pray that thou maiest be measured vnto with the like measure that thou hast meaten vnto others: that is, as thou hast thought it no cõscience to betray me, so others may deeme it no dishonestie to deceiue thée: that as Lucilla made it a light matter to forswear her old friend Philautus, so thee may make a mocke to forsake her new Phaere Euphues. Which if it come to passe, as it is like by my compasse, then shalt thou see the troubles, and feele the torments which thou hast already throwne into the harts and eyes of others. Thus hoping shortly to see thée as hopefull, as my self is hapless, I wish my wish were as effectually ended, as it is hartily looked for, And so I leaue thée:

Thine once.
Philautus.

Philautus dispatching a messenger with this Letter speedily to Euphues, went into the fields to walke there, either to digest his choller, or to chew vpon his melancholy. But Euphues hauing read the contents, was well content, setting his talk at naught, and answered his taunts, in these gybing tearmes.

I Remember Philautus, howe valiantly Aiax boasted in the feates of armes, yet Vlisses bare away the armour: it may be, that though thou crake of thine owne courage, thou maist easily

easily lose the conquest. Dost thou thinke *Euphues* such a dastard that he is not able to withstand thy courage, or such a bullard that he cannot descry thy craft. Alas good soule, it fareth with thée as with the Henne, which when the Puttocke hath caught her chicken, beginneth to cackle, and thou hauing lost thy Louer, beginnest to prattle. Tush Philautus, I am in this point of *Euripides* his minde, who thinks it lawfull for the desire of a kingdome to transgresse the bounds of honestie, and for the loue of a Lady, to violate and breake the bonds of honestie.

The friendshippe betweene man and man, as it is common, so it is of course: betweene man and Woman, as it is diuerse, so is it sincere, the one proceedeth of the similitude of manners, the other of the sincerities of the heart: If thou haddest learned the first part of Hawking, thou wouldest haue learned to haue held fast, or the first note of Descant, thou wouldest haue kept thy Sol, Fa, to thy selfe.

But thou canst blame me no more of folly, in leaning thée to loue Lucilla, then thou maist reprooue him of foolishnesse, that hauing a Sparrowe in his hand, letteth her goe to catch the Pheasant, or him of vnskilfulnes that seeing the Heron, leaueth to leuell his shot at the Stockdoue: or the Woman of rogishnesse that hauing a dead Rose in her bosome, throweth it away to gather the freshy Violet. Loue knoweth no lawes: Did not Iupiter transforme himselfe into the shape of Amphitrio, to embrace Alcmena? Into the forme of a Swanne, to inioy Læda? Into a Bull, to beguile Io: into a showre of gold, to win Danae: Did not Neptune chang himselfe into a Heyfer, a Ram, a Flod, a Dolphin, onely for the loue of those he lusted after? Did not Apollo conuert himselfe into a Shepheard, into a Bird, into a Lyon, for the desire he had to heale his disease. If the Gods thought no scorne to become Beasts to obtaine their best beloued, shal *Euphues* be so nice in changing his coppie to gaine his Ladie? No, no, he that cannot dissemble in loue, is not worthy to line. I am of this mind, that both might and malice, deceite and treachery, al periury, and impietie may lawfully be committed in loue, which is lawlesse.

In

In that thou arguest Lucilla of lightnes, thy will hangs in the light of thy wit. Doest thou not know that the weake stomacke if it be cloyed with one diet, doth soonest surfet? That the Clownes Garlicke cannot ease the Courtiers disease so well as the pure Triacle? that far fet and deare bought is good for Ladies? That Euphues being a more dainty morsell then Philautus, ought better to be accepted? Tush Philautus, set thy heart at rest, for thy hap willeth thee to give over all hope, both of my friendship, and her love: as for revenge, thou art not able to lend a blow, as I to ward it, neither more ventrous to challenge the combat, then I valiant to answer the quarrell. As Lucilla was caught by fraude, so shall she be kept by force: and as thou wast too simple to espie my craft, so I thinke thou wilt bee too weake to withstand my courage: if thy revenge stand only upon thy wish, thou shalt never line to see my woe, or to have thy will, and so farewell.

Euphues.

This Letter being dispatched, Euphues sent it, and Philautus read it, who disdaining those proud termes, disdained also to answere them, being ready to ride with Ferardo.

Euphues having for a space absented himselfe from the house of Ferardo, because he was at home, longed more to see Lucilla, which now opportunitie offered unto him, Ferardo being gone againe to Venice with Philautus, but in his absence one Curio a Gentleman of Naples, of little wealth and lesse wit, haunted Lucilla her company, and so enchanted her, that Euphues was also cast off with Philautus, which thing being unknowne to Euphues, caused him the sooner to make his repaire to the presence of his Ladie, whom he finding in her moodes, began pleasantly in this manner.

Mistresse Lucilla, although my long absence might breed your iust anger, (for that Lovers desire nothing so much as often meeting) yet I hope my presence will dissolve your choller: (for that Lovers are some pleased, when of their wishes they be fully possessed.) My absence is the rather to be excused, in that your Fa-

ther hath béene alwaies at home, whose frownes séemed to threaten my ill fortune, and my presence at this present the better to be accepted, in that I haue made such speedie repaire to your presence. Vnto whome Lucilla answerred with this girke.

Truely Euphues you haue mist the cushion, for I was neither angrie with your long absence, neither am I well pleased at your presence, the one gaue me rather a good hope hereafter neuer to sée you, the other giueth mee a greater occasion to abhorre you.

Euphues being nipped on the head, with a pale countenance, as though his soule had forsaken his body, replied as followeth.

If this sodaine change Lucilla, procéede of any desert of mine I am héere not onely to answere the fact, but also to make amends for my fault: if of any newe motion or minde to forsake your new friend, I am rather to lament your inconstancie then to reuenge it: but I hope that such hote loue cannot bee so soone colde, neither such faith rewarded with such sodaine forgetfulnesse.

Lucilla not ashamed to confesse her folly, answered him with this frump.

Sir, whether your deserts or my desire haue wrought this change, it wil but you litle to know, neither do I craue amends, neither feare a reuenge: as for feruent loue, you know there is no fire so hote, but it is quenched with water, neither affection so strong, but it is weakened with reason, let this suffice thée, that thou knowest I care not for thée.

Indeede (sayd Euphues) to know the cause of your alteration would bee some litle, séeing the effect taketh such force. I haue heard that women either loue entirely, or hate deadly, & séeing you haue put me out of doubt of the one, I must néeds perswade my selfe of the other.

This change will cause Philautus to laugh me to scorne, and doubt thy lightnes in turning so often. Such was the hope that I conceaued of thy constancie, that I spared not in all places to

blaze

blaze thy loyaltie, but now my rash conceite will proue mee a lyar, and thee a light huswife.

May (sayde Lucilla) now shalt thou not laugh Philautus to scorn, seeing you haue drunk both of one cup: his miserie Euphues, it is great comfort to haue a companion, I doubt not but that you will both conspire against mee to worke some mischiefe, although I nothing feare your malice: whosoeuer accounteth thee a lyar for praysing me, may also deeme you a teacher for being enamoured of me: whosoeuer iudgeth me light in forsaking of you, may thinke thee as lewd in louing of me, for then that thought it lawfull to deceaue thy friend, must take no reason to be deceaued of thy foe.

Then I perceiue Lucilla (said hee) that I haue made thy tale, and Philautus thy laughing stocke: whole friendshippe (I must confesse indeed) I haue refused to obtaine thy fauour: and sithence another hath wonne that we both haue lost, I am content for my part, neither ought I to be greeued, seeing thou art fickle.

Certes Euphues (said Lucilla) you spend your wind in vaine, for your welcome is but small, and your cheere is like to be lesse, fancy giueth not reason of her chaunge, neither will be controled for any choyce: this is therefore to warne you, that from hence-forth you neuer solicite this suite, neither offer any way your seruice: I haue chosen one (I must needes confesse) neither to be compared to Philautus in wealth, nor to thee in wit, neither in birth to the worst of you both: I thinke God gaue it mee for a iust plagne in renouncing Philautus and choosing thee, and sithence I am an ensample to all women of ligh[illegible]e, I am like also to be a myrror to all them of vnhappinesse, which ill lucke I must take, by so much the more patiently, by howe much the more I acknowledge my selfe to haue deserued it worthily.

Well Lucilla, (answered Euphues) this cause breedeth my sorrow the more, in that it is so sodaine, and by so much the more I lament it, by howe much the lesse I looked not for it. In that my welcome is so colde, and my cheere so simple, it

nothing touch eth mee, seeing your furie is so hote, and my mis-
fortune so great, that I am neither willing to receaue it, nor
you to bestowe it. If trace of time, or want of tryall, had caused
this Metamorphosis, my greefe had beene more tollerable, and
your slipping more excusable, but consisting in a moment, vnde-
serued, vnlooked for, vnthought of, it increaseth my sorrow, and
thy shame.

Euphues (quoth she) you make a long harvest for a little
Come, and angle for the fish that is already caught. Quid
vides, Quintia hee that hath my loue at pleasure, and that
also hath vsed it at his owne vnderstanding, and although you
deeme him vnworthie to enioy that, which cost you accounted
no weight worthy to embrace, yet seeing I esteeme him more
worthy then any, hee is to be reputed as chiefe. The Troiane
chooseth him for her mate, that had her body and mind most readie
for her sake. Venus was content to take the blacke Smith with
his palsie feete. Cornelia heere in Naples disdained not to loue
a rude Miller.

Be not changing, thinke not Helen the pearle of Greece, thy
Country woman, left take Menelaus then Theseus, and last
of all Paris. If braue Dames giue vs examples that we are
most to be like, of whom we are best beloued, or if the Prin-
cesse of beautie Venus, and her heires, Helena Cornelia shewe
that our affection standeth on our free will, then am I rather to
be excused then accused. Therefore good Euphues be as merrie
as you may bee, for time may so turne, that once againe you
maybe.

Nay Lucilla (saide hee) my harvest shal cease, seeing others
haue reaped my corne: as for angling for the fish that is already
caught, that were but meere folly. But in my minde if you
be a fish, you are of heroan Eele, which as soone as one hath
hold on her taile, will slip out of his hand, or else a Remorse,
which will bee sticking at euerie bait, but neuer biting: but what
fish soeuer you be, you haue made both me & Philautus to swal-
low a Gudgen.

If Curio be the person, I would neither wish thee a greater
griefe

plague, nor him a deadlier poyson. I for my part thinke him worthy of thee, and thou unworthy of him, for although he be wholie deformed in mind & limme, & I innocent borne, a begger by misfortune, yet doubt not but deserue a better then thy selfe, whose corrupt manners hath stained thy beauteous hew, whose light behauiour hath dimmed the lights of thy beauty, whose inconstant minde hath betrayed the innocency of so many a Gentleman. And in that you bring in the example of a Beast to confirme your folly, you shew therin your beastly disposition, which is ready to follow such beastlines. But Venus plaied false, and what for that? Seeing her lightnes serued for an example, I would wish thou mightest try her punishment for a reward, that being openly taken in an yron net, all the world might iudge whether thou be fish or flesh, and certes in my minde no angle will hold thee, it must be a net.

Cornelia lou'd a Piller, and thou a miser, can her folly excuse thy fault? Helen of Greece, thy Countrywoman borne, but thine by profession, changed & rechanged at her pleasure, I grant. Should the lewdnesse of others animate thee in thy lightnesse? Why then doest thou not haunt the Stewes, because Lais frequented them? Why doest thou not loue a Bull, seeing Pasiphae loued one? Why art not thou enamoured of thy Father, knowing that Myrrha was so intensed? These bee set downe that we viewing their incontinencie, should flie the like impudencie, not follow the like exercise, neither can they excuse thee plainly in constancie. Perge. I will be as I may, but if I may hereafter as thou wouldest, I will not, and therefore farewell Lucilla, the most inconstant that ever was nursed in Naples, farewel Naples, the most cursed Towne in all Italie, and women all farewell.

Euphues hauing thus giuen her his last farewell, yet being solitarie, began a fresh to recount his sorrow in this manner.

Ah Euphues into what misfortune art thou brought? In what sodaine miserie art thou wrapped? It is hard to liue with thee as with the Eagle, which dieth neyther for age, nor with sicknesse, but with famine: for although thy stomacke hunger,

yet thy hart wil not suffer thee to eate. And why shouldest thou torment thy self for one, in whom is neyther faith nor fervency? Mo counterfait loue as women. Oh inconstant lers! I haue lost Philautus, I haue lost Lucilla: I haue lost that which I shall hardly find againe; a faithful friend. Ah foolish Euphues, why didst thou leaue Athens the nurse of wisedom, to inhabite Naples the nourisher of wantonnes. Had it not been better for thee to haue eaten Salt with the Philosophers in Greece, then Sugar with the Courtiers of Italie? But behold the course of youth, which alwaies enclineth to pleasure, I forsooke mine olde companions to search for new friends: I reiected the graue and fatherly counsaile of Eubulus, to followe the brainsicke humor of mine owne will. I addicted my selfe wholy to the seruice of women, to spend my life in the laps of Ladies, my lands in maintenance of bravery, my wit in the vanities of idle Sonets. I had thought that women had been as women, that is, true, faithful, zealous, and constant: but I perceaue they be rather woe vnto men by their falsehood, iealousie and inconstancie. I was halfe perswaded, that they were made of the perfection of men, and would be comforters, but now I see they haue tasted of the infection of the Serpent, and will be vexations.

The Phisition saith, it is daungerous to minister Phisicke vnto the Patient that hath a cold stomack and a hote liuer, least in giuing warmth to the one, hee enflame the other: so verily it is hard to deale with a woman, whose wordes seeme feruent, whose heart is congealed into a hard Ice, least trusting their outward talke, he be betrayed with their inward treacherie. I will to Athens, there to tosse my bookes, no more in Naples to line with faire lookes. I will so frame my selfe, as all youth hereafter shal rather reioyce to see my amendment, then be animated to follow my former life. Philosophy, Phisicke, Diuinitie, shall be my study. O the hidden secrets of Nature, the perpetuall Imagery of vnfaild vertues, the equall ballance of iustice, the medicines to heale all diseases, how they begin to delight me. The Axiomaes of Aristotle, the Maxims of Iustinian, the Aphorismes of Galen, haue lately made such a breach into my

mind, that I seeme onely to desire them, which did onely earst detest them. If wit be employed to the honest study of learning, what thing so precious as wit? If in the idle trade of loue, what thing more pestilent then wit? The proofe of late hath beene verified in me, whom Nature hath indued with a little wit, which I haue abused with an obstinate will: most true it is, that the thing the better it is, the greater is the abuse, and that there is nothing, but through the malice of man it may be abused. Doth not the fire (an element so necessary, that without it man cannot liue) as wel burne the house, as burne in the house, if it be abused? Doth not Treacle as wel poyson as helpe, if it be taken out of time? Doth not wine if it be immoderately taken, kill the stomache, inflame the liuer, mischiefe the drunken? Doth not Physick destroy if it be not well tempered? Doth not Lawe accuse if it be not rightly interpreted? Doth not Diuinitie condemne if it be not faithfully construed? Is not poyson taken out of the Hony-suckle by the Spider, venome out of the Rose by the Canker, dung out of the Maple-tree by the Scorpion? Euen so the greatest wickednesse is drawn out of the greatest wit, if it be abused by will, or entangled with the world, or inueigled with women. But seeing I see mine owne impietie, I will indeuour my selfe to amend al that is past, and to be a mirrour of godlinesse hereafter. The Rose, though a little it be eaten with the Canker, yet being distilled, yeeldeth sweet water: the yron, though fretted with rust, yet being burnt in the fire, shineth bright: and wit, although it hath beene eaten with the Canker of his owne conceipt, and fettered with the rust of vaine loue, yet being purified in the fire of Wilsdome, and tried in the fire of zeale, will shine bright, and smel sweet, in the nosethrils of young Nouices.

As therefore I gaue a farewel to Lucilla, a farewel to Naples, a farewel to women: so nowe I giue a farewel to the world, meaning rather to macerate my life with melancholy, then pine in folly, rather choosing to die in my studie amongst my Bookes, then to court it in Italie, in the companie of Ladies.

Euphues

Euphues hauing thus debated with himselfe, went to his bed, there either with sleepe to deceaue his fancie, or with musing to renue his ill fortune, or recant his owne follies. But it happened immediately Ferardo to returne home, who hearing this strange event, was not a little amazed, and was nowe more ready to exhort Lucilla from the loue of Curio, then before to the liking of Philautus. Therfore in al hast with watry eyes and a woful hart, began in this manner to reason with his daughter.

Lucilla (Daughter I am ashamed to call thee, seeing thou hast neither care of thy Fathers tender affection, nor of thine owne credit) what spirit hath inchanted thy spirit, that euery minute thou alterest thy mind? I thought that my hoary haires should haue found coūt by thy golden lockes, & my rotten age greate ease by thy ripe yeres: but alas, I see in thee neither wittes to order thy doings, neither will to frame thy selfe to discretion, neither the nature of a childe, neyther the nature of a mayden, neither (I cannot without teares speake it) any regard to thine honour, neither any care of thine honestie.

I am now enforced to remember thy Mothers death, who, I thinke was a Prophetesse in her life: for oftentimes she would say, that thou hadest more beautie, then was cōuenient for one that should be honest, and more cockering then was méete for one that should be a Patron.

Would I had neuer liued to be so olde, or thou to be so obstinate, either would I had died in my youth in the Court, or thou in thy cradle: I wonde to god that either I had neuer bēn born, or thou neuer bred: Is this the comfort that the Parent receyueth for al his care? Is obstinacy payed for obedience? stoutburnnelle rendered for duty: malitious desperatnes for filiall feare? I perceaue nowe that the wise Painter sawe more then the foolish Parent can, who painted Ione going downward, saying: it might well descend, but ascend it could neuer. Danaus, whom they report to be the Father of fifty children had among them all but one that disobeyed him in a thing most dishonest: but I that am Father to one more then I would be, al-

though

though one be ill, shall that one moste vnduteous course in all the quest lawfull and reasonable. If Danaus, hauing but one of his daughters vnchaste alone, deuised himselfe without mercie, what shall Fernando doe in this case, who hath one and all, most vnnaturall to him in a most iust cause? Shall Curio enioy the fruite of my trauailes, possesse the benefit of my labours, inherite the patrimony of mine auncestours, who hath neither wisedome to increase them, nor wit to keepe them?

Wilt thou Lucilla, bestow thy selfe on such a one, as hath neither comlinesse in his bodie, nor knowledge in his minde, nor credite in his Country? Oh I would thou hadst either been euer faithfull to Philautus, or neuer faithlesse to Euphues, or would thou wouldest be more fickle to Curio. As thy beautie hath made thee the blaze of Italie, so wil thy lightnesse make thee the by-word of the world. O Lucilla, Lucilla, would thou wast lesse faire, and more fortunate, either of lesse honour, or greater honestie, either better minded, or sone buried.

Shall thine olde Father liue to see thee mated with a young Foole? Shall my kinde heart be rewarded with such vnkind hate? Ah Lucilla, thou knowest not the care of a Father, nor the dutie of a Child, and assuere thou art from pietie, as I from cruelty. Nature will not permit mee to disherite my Daughter, nor pitie will suffer thee to dishonour thy Father. Affection causeth mee to wish thy life, and shall it entice thee to procure my death? It is mine onely comfort to see thee flourish in thy youth, and it is thine to see mee fade in mine age. To conclude, I desire to liue to see thee prosper, and thou to see me perish.

But why call I the effect of his vnnaturalnesse in thy teeth, seeing I my selfe was the cause? I made thee a Woman, and thou hast made mee a fole: I brought thee vp like a Coaker, and thou hast handled mee like a Cockscombe. (I speake it to mine owne shame.) I made more of thee then became a Father, and thou lesse of mee then beseemed a childe. And shall my doting care bee cause of thy wicked cruelty? Yea, yea, I am not the first that hath beene too carefull, nor the last that shall

be handled to vnkinde let it is common to see Fathers too fonde, and children too froward.

Well Lucilla, the teares which thou seest trickle downe my cheekes and my drops of blood (which thou canst not see) that fall from my hart, enforce me to make an end of my talke: and if thou haue any duties of a child, or care of a friend, or curtesie of a stranger, or feeling of a Christian, or humilitie of a reasonable creature, then release thy father of griefe, and acquite thy selfe of vngratefulnes. Otherwise thou shalt but hasten my death, & increase thy owne defame. Which if thou doo, the gaine is mine, and the losse thine, and both infinite.

Lucilla, either is bewitched that she could not relent, or so wicked, that she could not yeeld to her Fathers request, answered him on this maner.

Deere Father, as you would haue me to shew the dutie of a Child, so ought you to shewe the care of a Parent, for as the one standeth in obedience, so the other is grounded vpon reason, You would haue me, as I owe dutie to you, to leaue Curio, and I desire you as you owe mee anie good loue, that you suffer me to enioy him: If you accuse me of vnnaturalnes in that I yeeld not to your request, I am also to condemne you of vnkindnes in that you grant not to my petition. Your obiect I know not what to Curio, but it is the eye of the spoiler that fatteth the horse, and the loue of the woman that maketh the man.

To giue reason for fancie, were to weigh the fire, and measure the wind. If therefore my delight be the cause of your death, I think my sorrow would be occasion of your ioy. And if you be angry because I am pleased, certes I deeme you would bee content if I were diseased: which if it be so, that my pleasure breed your paine, and mine annoy your ioy, I may well say that you are an vnkinde Father, and I an vnfortunate Child. But good Father, either content your selfe with my choice, or let me stand to the mainte chaunce, for els, the griefe will bee mine, and the fault yours, and both intollerable.

Ferardo, seeing his Daughter to haue neither regard of her honour nor his request, conceiued such an inward griefe, that in short

thort space he died, leauing Lucilla the onely heire of his lands, and Curio to poſſeſſe them: but what ende came of her, ſeeing it is nothing incident to the hiſtory of Euphues, it were ſuperfluous to inſert it, and ſo incredible, that all women would rather wonder at it, then beleeue it: which enuething ſo ſtrange, I had rather leaue them in a muſe what it ſhould be, then in a maze in telling what it was.

Philautus hauing intelligence of Euphues his ſucceſſe, and the ſalhood of Lucilla, although he began to reioyce at the miſery of his fellow, yet ſeeing her ficklenes, could not but lament her folly, and pitie his friends miſ-fortune, thinking that the lightnes of Lucilla iuſtified Euphues to ſo great liking.

Euphues and Philautus, hauing conference betweene themſelues, caſting diſcourſe in the teeth each to the other, but chiefly noting diſloyaltie in ſomeone of Lucilla, after much talke, renued their old friendſhip, both abandoning Lucilla as moſt abhominable.

Philautus was earneſt to haue Euphues tarrie in Naples, & Euphues deſirous to haue Philautus to Athens, but the one was ſo addicted to the Court, the other ſo wedded to the Vniuerſitie, that each refuſed the offer of the other: yet this they agreed betweene themſelues, that though their bodies were by diſtance of place ſeuered, yet the continuation of their mindes, ſhould neuer be ſeperated by the length of time, or alienated by change of ſoyle. I for my part, ſaid Euphues, to confirme this league giue thee my hand and my hart, and ſo likewiſe did Philautus, and ſo ſhaking hands, they bid each other fare well.

Euphues, to the intent hee might bridle the ouer laſhing affections of Philautus, conueied into his ſtudie a certain Pamphlet, which he termed, a cooling Carde for Philautus, yet generally to be applied to all Louers, which I haue inſerted as followeth.

A cooling Carde for Philautus, and all fond Louers.

Willing with my selfe being idle, howe I might well be imployed to my friend Philautus, I could find nothing either more fitte to continue our friendship, or of greater force to dissolue our folly, then to write of a remedy for that, which many ages past entreth loue (Philautus) with the which I haue beene so sorrowfully, that I haue lost my time, thou so troubled, that thou hast forgot reason, both to mangle with repulse, mine eyes by deceit, and thy selfe murthered by disdaine, that I can neither remember our miseries without griefe, nor redresse our mishaps without grones. Howe wantonly, yea, and howe willingly, haue we alwaies louge galden chaines, and mispent our golden treasure? Howe curious were we to please our Lady, howe careles to displease our Lorde? Howe demoure in seruing our Goddesse, howe desperate in forgetting our God? Ah my Philautus, if the wasting of our money might not dehort vs, yet the wounding of our mindes should deterre vs, if reason might nothing perswade vs to wilesome, yet shame should prouoke vs to wit. If Lucilla read this trifle, she will straight proclaime Euphues for a traytour, and seeing me turne my iyppet, will rather chuse me out for a wrangler, or call me off for a Lawyer-drawer: either conuince me of malice in bewraying their slights, by condemning me of mischiefe, in arming young men against fleeting Syrens. And what then? Though Curio be as hote as a toast, yet Euphues is as cold as a clocke, though he be a Cock of the game, yet Euphues is content to be a cremen mo rris cocke: though Curio be old buckle and thong, Ipse he, yet Euphues had rather shrinke in the wetting, then waste in the wearing. I knowe Curio to be steele to the backe, Standard-bearer to Venus Campe, sworne to the crewe, true to the crowne, Knight marshal to Cupid, and heire apparant to his kingdom, But by that time that he hath eaten but one bushel of salt with Lucilla, hee

shall

shall taste ten quarters of sorrow in his love, there shall he finde but one pint of honey, a gallon of gall: for every dram of pleasure, an ounce of paine, for every inch of mirth, an ell of moane. And yet Philautus, if there bee any man in dispaire to obtaine his purpose, or so obstinate in his opinion, that hauing lost his freedome by folly, would also loose his life for love, let him repaire hether, and he shall reape such profit, as will either quench his flames, or asswage his furie, either cause him to renounce his Lady as most pernitious, or redeeme his libertie as most precious. Come therefore to me all ye Louers that haue been deceiued by fancie, the glasse of pestilence: ye deluded by Women, the gate of perdition: be as earnest to seeke a medicine, as you were eager to runne into mischiefe: the earth bringeth forth as well Endive to delight the people, as Hemlock to endanger the patient, as well the Role to distill, as the Nettle to sting, as well the Bee to giue Hony, as the Spider to yelde poyson. If my lewde life Gentlemen, haue giuen you offence, let my counsaile make you amends, if by my folly any be allured to lust, let them by my repentance bee drawne to continencie. Achilles speare could as well heale as hurt, the Scorpion, though hee sting, yet hee stints the paine, though the hearbe Nerius poyson the Sheepe, yet it is a remedie to man against poyson, though I haue infected some by example, yet I hope I shall comfort many by repentance.

Whatsoeuer I speake to men, the same also I speake to Women, I meane not to runne with the Hare, and holde with the Hound, to carry fire in the one hand and water in the other, neither to flatter men as altogether faultlesse, neither to fall out with Women, as altogether guiltie, for as I am not minded to picke a thanke with the one, so am I not determined to picke a quarrell with the other, if Women bee not peruerse, they shall reape profit by remedy of pleasure. If Phillis her selfe could take counsaile, shee would not bee so foolish to hang her selfe, neither Dido so fond to die for Æneas, neither Pasiphae so monstrous to loue a Bull, nor Phædra so vnnaturall to bee enamoured to loue her sonne. This is therefore to admonish all young Iuue-

and Nettles to loue not to bloſſe the coales of fancy with deſire, but to quench them with diſdaine. When loue tickleth thee, decline it leaſt it ſtifle thee, rather faſt then ſurfet, rather ſtarue then ſtraine to exceed. Though the beginning of loue bring delight, the end bringeth deſtruction. For as the firſt draught of Wine doth comfort the ſtomacke the ſecond inflame the liuer, the third fume into the head: ſo the firſt ſip of loue is pleaſant, the ſecond perrillous, the third peſtilent.

If thou perceiue thy ſelfe to be inticed with their wanton glaunces, or allured with their wicked guiles, either enchanted with their beautie, or enamored with their huiuerie, enter with thy ſelfe into this meditation. What ſhall I gaine if I obtaine my purpoſe? nay rather what ſhal I looſe in winning my pleaſure? If my Lady yeeld to be my Louer, ſure not likely ſhe will be anothers Lemman. And if ſhe be a noueſt Patron, my labour is loſt. This therfore remaineth, that eſt ſoones I muſt pine in cares, or periſh with curſes. If ſhe be chaſt, then is ſhe coy, if light, then is ſhe impudent, if a graue Patron, who can woe her? if a lewd minion, who would wedde her? if one of the Veſtall virgins, they haue vowed virginitie, if one of Venus court, they haue vowed diſhoneſtie: if I loue one that is faire, it will kindle iealouſie: if one that is foule, it will conuert mirth into frenzie. If fertile to beare children, my care is increaſed, if barren, my griefe is augmented: if honeſt, I feare her death, if immodeſt, I ſhall be wearie of my life.

To what end then ſhal I liue in loue, ſeeing al wayes it is a life more to be feared then death? For all my time waſted in ſighes and woone in ſobs, for all my treaſure ſpent on iewels, and ſpent in iollitie, what recompence ſhal I reape beſides repentance? What other reward ſhal I haue then reproche what other ſolace then endleſſe ſhame? But happily thou wilt ſay, if I refuſe their curteſie, I ſhall be accounted a mazecock, a milkeſop, taunted and retaunted, with check and checkmate, ſconted and reſcouted with intolerable gibe. Alaſſe fond fole, art thou ſo pinned to their ſleeues, that thou regardeſt more their babble then thine owne bliſſe: more their triumps then thine owne welfare:

fare? Wilt thou resemble the kinde Spaniell, which the more he is beaten, the fonder bee is: or the foolish Eiesse, which will neuer away? Doost thou not know that Women deeme none valiant, vnlesse he be two ventrous: that they account one a dastard if he be not desperate, a pinch-penny, if he be not prodigal: if silent, a sot, if full of words, a foole. Peruersly doe they alwaies thinke of their Louers, and talke of them scornfully, iudging all to bee Clownes which are not Courtiers, and all to be pinglers that be not coursers. Seeing therfore the verie blossome of loue is lowre, the bud cannot be sweete: in time preuent danger, least vntimely thou run into a thousand perils. Search the wound while it is greene, too late commeth the salue when the sore festereth, and the medicine bringeth double care, when the malady is past cure.

Beware of delayes. What lesse then the graine of Mustard-seede, in time almost what thing is greater then the stalk thereof? The slender twig groweth to a stately tree, and that which with the hand might easily haue beene pulled vppe, will hardly with the Axe bee hewen downe. The least sparke if it bee not quenched will kindle into a flame, the least Moath in time eateth the thickest cloth: and I haue read, that in short space, there was a Towne in Spayne vndermined with Connies, in Thessalia with Moules, with Frogges in Fraunce, in Affrica with Flyes. If these silly wormes in tract of time ouerthrowe so stately Townes, how much more will loue, which creepeth secretly into the mind, (as the rust doth into the yron, and is not perceiued) consume the bodie, yea and confounde the soule? Defer not from howre to howre, from day to moneth, from moneth to yeere, and alwaies remaine in misery. He that to day is not willing, will to morrowe bee more wilful. But alas it is more common then lamentable, to behold the tottering estate of Louers, who thinke by delaies to preuent daungers, with Oyle to quench fire, with Imbake to cleare the eye-sight. They flatter themselues, with a fainting farewell, deferring ouer vntill to morrowe, when as their morrowe dooth alwayes increase their sorrow. Let neither their amiable countenance, neyther their

painted

painted protestations, neither their detestipal promises allure thee to betraye. Thinke this with thy selfe, that the sweet songs of Calipso, were subtile snares to tattle Vlisses, that the Crab then eateth the Oyster when the sun shineth: that Hyena, when she speaketh like a man, deuiseth most mischiefe, that women whē they be most pleasant, pretend most mischiefe. Follow Alexander, which hearing the commendation & singular comlines of ỹ wife of Darius, so courageously withstood the assaults of fancy, that he would not so much as take a view of her beautie. Imitate Cyrus, a King endued with such continency, that he loathed to looke on the view of *Panthea*, and when Araspus told him that she excelled all mortal wights in amiable shew, by so much the more, said Cyrus, I ought to refraine from her sight, for if I follow thy counsaile in going to her, it maye bee I shal desire to continue with her, and by my light affection neglect my serious affaires. Learne of Romulus to abstaine from Wine, be it neuer so delicate, of Agesilaus to dispise costly apparrell, be it neuer so curious: of Diogenes to detest Women, be they neuer so comely.

Hee that toucheth Pitch, shall be defiled, the lose eye infecteth the sound, the societie with women, breedeth securitie in the soule, and inableth all the sences, senceles. Moreouer, take this counsaile as an article of thy Creede, which I meane to follow as the chiefe argument of my faith, that idlenes is the onely nurse & nourisher of sensual appetite, the sole maintenaunce of youthly affection, the first shaft that Cupide shooteth in the hote liuer of a heedlesse Louer. I would to God I were not able to find this for a truth by mine owne triall, and I would the example of others idlenes had caused me rather to auoide that fault, then experience of mine owne folly. Howe dissolute haue I bene in striuing against good counsaile? Howe resolute in standing in mine owne conceit? how forward to wickednesse? how froward to tollerdome: how wanton with too much cockering? How wayward in hearing correction? Neyther was I much vnlike these Abbey-lubbers in my life (though farre vnlike them in beliefe) who laboured til they were cold, eate till

they

they ſhiuer, and lay in bed till their bones ake. Perceiue you not by me (quoth he) Gentlemen, that loue creepeth into the minde by priuie craft, and keepeth his hold by maine courage. The man being idle, the mind is apt to all vncleannes: the minde being voyde of exercise, the man is voyde of honeſty? Doth not the ruſt fret the hardeſt yron if it be not vſed? Doth not the moath eate the fineſt garment if it be not worne? Doth not moſſe grow on the ſmootheſt ſtone, if it be not ſtirred? Doth not impiety infect the wiſeſt wit, if it be giuen to idleneſſe? Is not the ſtanding water ſooner frozen then the running ſtreame? Is not he that ſitteth, more ſubiect to ſléep then he that walketh? Doth not common experience make this common vnto vs, that the fatteſt ground bringeth forth nothing but weedes if it be not well tilled: that the ſharpeſt wit euelmeth onely to wickednes if it bée not exerciſed? Is it not true which Seneca reporteth, that as too much bending breaketh the bow, ſo too much remiſſion ſpoileth the minde. Beſides this, immoderate ſléepe, immoderate play, vnſatiable ſwilling of Wine, doth ſo weaken the ſences and bewitch the ſoule, that before we féele the motion of loue, we are reſolued to luſt.

Eſchue idleneſſe my Philautus, ſo ſhalt thou eaſily vnbend the bowe, and quench the brands of Cupide. Loue giues place to labour, labour and thou ſhalt neuer loue. Cupide is a craftie childe, following thoſe at an inch that ſtudy pleaſure, and flying thoſe ſwiftly that take paines. Bend thy minde to the lawe, whereby thou maiſt haue vnderſtanding of olde and auncient cuſtomes, defend thy Clients, enrich thy Coffers, and carrie credite in thy Country. If Lawe ſeeme loathſome vnto thee, ſearch the ſecrets of Phiſick, whereby thou maiſt know the hidden nature of hearbes, whereby thou maiſt gather profit to thy purſe, and pleaſure to thy minde. What can be more exquiſite to humane affaires, then for euery ſeauer be it neuer ſo hot, for euery paſſie be it neuer ſo cold, for euery infection be it neuer ſo ſtrange, to giue a remedy? The olde verſe ſtandeth as yet in his olde vertue: That Galene giueth gods, Iuſtinian honours. If thou be ſo like, that thou canſt no way brooke the practiſe of

publicke, or so vnwoorthy, that thou wilt not beate thy braines about the Institutes of the Lawe, confer all thy studye, all thy time all thy treasure, to the attaining of the sacred and sincere knowledge of Diuinitie. By this maist thou bridle thine incontinencie, raine thy affections, refraine thy lust. Heere shalt thou beholde as it were in a glasse, that all the glorye of man is as the grasse, that all things vnder heauen are but vaine, that our life is but a shadow, a warfare, a pilgrimage, a vapour, a bubble, a blast: of such shortnes, that Dauid saith, it is but a spanne longe, of such sharpnes, that Iob noteth it replenished with many miseries: of such vncertaintie, that we are no sooner borne, but we are subiect vnto death: the one fote no sooner on the ground, but the other readie to slip into the graue. Heere shalt thou finde ease for thy burthen of sinne, comfort for thy conscience pined with vanitie, mercy for thine offences, by the martirdome of thy Sauiour.

By this thou shalt be able to instruct those that be weake, to confute those that be obstinate, to confound those that be erroneous, to confirme the faithfull, to comfort the desperate, to cut off the presumptuous, to saue thine owne soule by thy sure faith, and edifie the harts of many by thy sound doctrine. If this seeme to straight a diet for thy strange diseases, or to holy a profession for so hollow a person, then imploy thy wits to martiall feates, to iusts, to turnets, yea, to all torments, rather then to loyter in loue, and spend thy life in the laps of Ladies. What more monstrous can there be, then to see a young man abuse those giftes to his owne shame, which GOD hath giuen him for his owne preferment? What greater infamie, then to conuert the sharpe wit to the making of lowd Sonnets, to the idolatrous worshipping of their Ladies, to the vaine delights of fancy, to all kinde of vice, as it were against kinde and course of nature? Is it not folly to shewe wit to women, which are neither able nor willing to receaue fruite thereof? Doest thou not knowe that the tree Siluacenda, beareth no fruit in Pharos? that the Persian trees in Rhodes, do onely weare greene, but neuer bring forth apple. That Amomum & Nardus will onely grow in India, Balsamum

onely

onely in Syria, that in Rhodes no Eagle will build her nest, no Dyole lyue in Creet, no nut spring in the will of women: Put it be therfore thy affections, and frame not nature against nature to striue in vaine. Goe into the Country, looke to thy grounds, yoake thine Oxen, follow the Plough, graft thy trees, beholde thy Cattell, and beside that, the time bestowe the increase of them may increase thy profit. In Autumne pull thine Apples, in Summer pile thy harnest, in the Spring trim thy Garden, in Winter thy Woods, and thus beginning to delight to be a good husband, thou shalt begin to detest to bee in loue with an idle housewife: when profit shal begin to fill thy purse with golde, then pleasure shall haue no force to defile thy minde with loue. For honest recreation after thy toyle, ble hunting or hawking, either rouze the Deare, or vnpearch the Pheasant, so shalt thou roote out the remembrance of thy former loue, and repent thee of such foolish ill.

And although thy sweete part binde thee by oath alwaies to holde a candle at her shrine, and to offer thy deuotion to thine owne destruction, yet goe, runne, flie into thy Country, neyther water thou thy plants in that thou departest from thy Piggesnie, neither stand in a mammering whether it bee best to depart or not: but howe much the more thou art willing to goe, by so much the more hasten thy steps: neyther faine for thy selfe any sleeuelesse excuse whereby thou maist tarry. Neither let raine nor thunder, neither lightning nor tempest stay thy iourny, and reckon not with thy selfe how many miles thou hast gone, that breedeth wearines, but how many thou hast to goe, that procureth manlinesse. But foolish and fantastical Louers will deeme my precepts harde, and esteeme my perswasions baggard: I must of force confesse, that it is a contrarie to the stomacke of a Lover, but a comfort to a godly liuer, to run through a thousand pikes, to escape twise thousand perils. Sower potions bring sound health, sharpe purgations make short diseases, and the Medicine the more bitter it is, the more better it is in working. To heale the body many Phisicke, learch running, proue sorcery, venture through fire and water, leauing nothing vnsought,

sought, that may be gotten for money, be it neuer so much, or procured by any meanes, be they neuer so vnlawfull. How much more ought we to hazard all things for the safegard of mine, and quiet of conscience? And certes, easier will the remedy be when the reason is espied: doo you not know the nature of women, which is grounded onely vpon extremities? Doe they thinke any man to delight them, vnlesse he waste on them? Any to be seruent, in case he be not furious? If he be cleanely then terme they him prowde, if meane in apparell, a slouen, if tall, a lungis, if short, a dwarfe, if bold, blunt: if thou shalt addoward: insomuch as they haue neither meanes in their triumphs, nor measure in their folly. But as the first the Oxe knoweth not the yoake, nor the Colt the snaffle, nor the Lamer his counsell, yet time causeth the one to bende his neckes, the other to open his mouth, and should enforce the third to yeld his right to reason. Lay before thine eyes, the slights and deceipts of thy Lady, her watching in iest, and sleeping in earnest, her periuries, her impietie, the countenance she sheweth to the one course, the loue she beareth to others of zeale, her open malice, her dissembled mischiefe.

O, I would to repenting of their vices thou couldest be as eloquent, as in remembring them thou oughtest to be penitent: bee thee neuer so comely, call her counterfaite, bee thee neuer so straight, thinke her crooked, and wrest all parts of her bodie to the worst, be she neuer so worthy. If she be well set, then call her a Bolle, if slender, a Hazell twigge, But if browne, as blacke as a coale, if well coloured, a painted wall, if she be pleasant, then is shee a wanton, if sullen, a clowne: if honest, then is shee coy, if impudent, a harlot. Search euerie vaine and shadowe of their disposition, if shee haue no sight in descant, desire her to chaunt it: if no cunning to dance, request her to trip it: if no skill in Musick, proffer her the Lute, if an ill gate, then walke with her. If rude in speech talke with her: if she be gag-toothed, tell her some merrie iest to make her laugh: if pink-eyed, some doleful history to cause her weepe: in the one, her grinning will shew her deformed in the other, her whyning like a pig haue

roasted.

confesse? It is a hard thing to say whether ouermuch loue are blinders both the collusions of women, and ouerthrowne by their ornaments being artificiall, then the ye prophetical being natural. Nay thou wilt think on their vnguents, and Apothecarie ings, the liuing of their faces, all their slibber sawces, which being questions to the skilfull, I leaue them to the reuiew. Then from their skins in painting, their paintings, their iewels, their pearles, which you that weare them shall soone perceiue, that as women wits the least part of their sexe. When they be once robbed of their roabes, then will they appeare so odious, so vgly, so monstrous, that thou wilte then think them Serpents, then Saints, and so like haggs, that thou wilt feare nothing to be enchaunted with their enamoured [illegible]

Looke in their Closets, and there shalt thou finde an Apothecaries shoppe of bitter confections, a Surgions box of sundry salues, a Pedlers pack of sly toyes. Besides all this, their shadowes, their spots, their lauoras, their lasehies, their rufs, their rings, their rather Churchills Curtizans, then modest Matrons, and more carefully attired then inwardly in conscience. If neuer was old Pithagoras sleight alledged to force to marry thee, yet all of them seemely should mollifie thee. Shoe ouer, to make thee the stronger to fight against these Syrens, and more subtile to deceiue these tame Serpents, my counsaile is, that thou haue nine strings to thy bowe then one: it is safe riding at two Anchors, a tree deuided in twain, burneth slower, a fountaine running into many riuers, is of lesse force, the mind commeth at two women, is lesse affected with desire, and lesse infected with despaire: one loue expelleth another, and the remembrance of the latter, quencheth the concupiscence of the first.

Yet if thou be so weake, being bewitched with their toyes, that thou hast neither will to eschue, nor wit to auoide their company, if thou be rather so wicked, that thou wilt not for loue of God that thou canst not abstaine from their slanders, yet at the least dissemble thy griefe. If thou be as hote as the Mount Ætna, faine thy selfe as colde as the hill Caucasus, carry two

carefull, one houre chaunge thy flaming lookes with some deathes; cheare thy selfe vp with some pleasant trotters, let thy hart be merry when thy pearle is melancholy; beare a pleasant countenance with a pined conscience, a painted sheath with a leaden dagger: Thus dissembling thy griefe, thou maist recure thy disease: loue creepeth in by stealth, and by stealth slippeth away. If thou breake promise with thy host in thy inne, or absent thy selfe on the day, serue them carelesse, and then will they be carefull: if thou languish, then wot they be ready of her honour, yea, aske of the other Grange beast, her honour, stand thou on thy pantofles, and she will bate vnto a pile: draw a vaile, and she will cease on the lure: if thou passe by her doore, and be called, bacha: either seeme thou deafe and do not heare, or desperate and not to care. Fly the places, the parlers, the pretels where thou hast bene conuersant with thy Lady: yea, Philautus, shun the streete where Lucilla doth dwell, least the sight of her window renue the sore of thy sorow.

Yet although I would haue thee precise in keeping these precepts, yet would I haue thee plunged in solitarines, that breedes melancholy: melancholy, madnes: madnes, mischiefe, and bitter desolation: haue some faithfull phere, with whome thou maist communicate thy counsaile, some Pilades to encourage Orestes, some Damon to releeue Pythias, some Scipio to cure Lelius. Philbo in wandering the woods, hanged her selfe, Anarchon forsaking company spoiled himselfe with his owne Rondure, Biantis a Romaine more wise then fortunate, being alone, destroyed himselfe with a pot hard. Beware of solitarines. But although I would haue thee vse company for thy recreation, yet would I haue thee auoide to leaue the company of those that company thy Lady: yea if thou haue any iewell of thine in her custody, rather loose it then goe for it: seeke in seeking to recouer a trifle, thou renue thine old trouble. Be not curious to curle thy haire, nor carefull to be neate in thy apparell, be not prodigall of thy gold, nor precise in thy going: but not like the Englishman, which preferreth euery strange fashion before the vse of his Country. Be not disdainfull, least thy Lady think thee

foolish

foolish in framing thy selfe to euery fashion for her sake. Beléeue not their oathes, their solemnis protestations, their exorcismes and coniurations, their teares which they haue at commaundement, their allurings lookes, their treading on the toe, their vnsauorie kisses.

Let euery one loath his Lady, and be ashamed to be her seruant. If his riches and ease that allureth affection, if it be play, wine, and wantonnesse that feedeth a Louer as fat as a foole: refraine from all such meates as shal prouoke thine appetite to lust, and all such meanes as may allure the mind to folly. Take cleere water for strong wine, brayne bread for fine manchet, herbs and rootes for Quailes and Partridge: for ease, labour: for pleasure, paine: for forgetting hunger: for sléepe watching: for the fellowship of Ladies, the companie of Philosophers.

If thou say to me, Physition heale thy selfe, I answere, that I am meetly well purged of that disease, and yet I was neuer more willing to cure my selfe then to counsel my friend. And seeing the cause that made me so cold a deuotion, should make in thee also as frozen a desire, I hope thou wilt bee as readie to prouide a salue, as thou wast hastie in séeking a sore. And yet Philautus, I would not that all Women should take Pepper in the nose, in that I haue disclosed the lasciuiousnes of a few, for well I know none will winch except shee be gauled, neither any be offended vnlesse shee be guiltie. Therefore I earnestly desire thee, that thou shewe this cooling Carde to none, except thou shewe also my reuenge to them all. For although I wish nothing the ill will of light huswiues, yet would I bee loath, to lose the good will of honest Matrons. Thus being ready to goe to Athens and ready there to entertaine thée, whensoeuer thou shalt repaire thither, I bid thee farewell, and the Women.

Thine euer

Euphues.

To the graue Matrons and honest Maydens of Italie.

GEntlewomen, because I would neither be mistaken of purpose, neither misconstrued of malice, least either the simple should suspect me of folly, or the subtile condemne me of blasphemy against the noble sexe of women, I thought good that this my faith should be set downe to find fauour with the one, and to confute the cauils of the other. Beleeue me Gentlewomen, although I haue been bold to inueigh against many, yet I am not so brutish to enuy them all, though I am not so gamesome as Aristippus to play with Lais, yet am I not so dogged as Diogenes, to abhorre all Ladies, neither would I you should think me so foolish (although of late I haue been very fantastical) that for the light behauiour of a fewe, I should call in question the vertuous of all. I knowe that as there hath been an vnchaste Helen in Greece, so there hath been also a chaste Penelope, as there hath been a prodigious Pasiphae so there hath been a godly Theocrita, though many haue desired to be beloued as Iupiter loued Alcmena, yet some haue wished to be embraced as Phrigius embraced Piera, as there hath raigned a wicked Iezabell, so hath there ruled a deuout Debora, though many haue been as fickle as Lucilla, yet hath there been many as faithfull as Lucrecia. What soeuer therefore I haue spoken of the spleen against the slights and subtilties of women, I hope ther is none will mislike it if she be honest, neither care I if any do if he be an harlot. The loure Crab hath the shew of an apple, as well as the sweet Pippen, the blacke Raysen the shape of a berry as well as the white Swan, the letwe bright the name of a woman, as well as the honest matron. There is great difference betweene the standing puddle and the running streame, yet both water: great odds betweene the Adamant and the Pommice, yet both stones: a great distinction to be put betweene Vitrum and the Christall, yet both glasse: great contrariety betweene Lais and Lucretia, yet both women.

Seeing

Seeing therefore one may loue the cleere Conduit Water, though he loath the muddie Ditch, and weare the precious Diamond, though he despise the ragged bricke. I thinke one may also with safe conscience, reuerence the modest sere of honest matdens, though he forswear the lewd sort of vnchāll minions. Vlisses, though he detested Calipso with her fingred voice, yet he imbraced Penelope with her rude distaffe. Though Euphues abhorre the beautie of Lucilla, yet wil he not abstaine from the company of a graue Mayden. Though the teares of the Hart be salt, yet the teares of the Roe be sweet: though the teares of some women be counterfet to deceaue, yet the teares of many be currant to try their loue. I for my part will honour those alwayes that be honest, and worship them in my life, whome I shal know to be worthy in their liuing: Neither can I promise such precisenes, that I shall neuer be caught againe with the baite of beautie: For although the falshood of Lucilla hath caused me to forsake my wonted dotage, yet the faith of some Lady, may cause me once againe to fall into my olde disease. For as the fire stone in Lyguria, though it bee quenched with Wilke, yet againe is kindled with water, or the rootes of Anchusa, though it be hardened with water, yet againe it is made soft with Oyle, so the hart of Euphues inflamed earst with loue, although it be coled with the deceits of Lucilla, yet wil it again flame with the loyaltie of some honest Lady, and although it bee hardned with the water of wilines, yet wil it be mollified with the Oyle of wisedome.

I presume therefore so much vpon the discretion of you Gentlewomen, that you will not thinke the worse of me, in that I haue thought so ill of some Women, or loue me the worse, in that I loath some so much. For this is my faith, that some one Rose wil be blasted in the bud, some other neuer fall from the stalke: that the Oake will some be eaten with the worme, the Walnut tree neuer: that some Women wil easily bee enticed to folly, some other neuer allured to vanitie: You ought therefore no more to be greeued with that which I haue sayd, then the Print-maister is offended to see the Coyner hanged, or the

true subiect the false Traytor arraigned, or the honest man the thiefe condemned. And so farewell.

YOu haue heard (Gentlemen) how soone the hote desire of Euphues was turned into a colde deuotion, not that age caused him to change, but that the ficklenes of Lucilla enforced him to alter his minde. Hauing therefore determined with him selfe neuer againe to be entangled with such fond delights, according to the appointment made with Philautus, he immediatly repaired to Athens, there to follow his owne priuate study: and calling to minde his former loosenes, and how in his youth he had misspent his time, he thought to giue a caueat to all Parents how they might bring vp their children in vertue, and a commaundement to all youth, howe they should frame themselues to their Fathers instruction: In which is plainely to be seene, what wit can and will do if it be wel imployed, which discourse followeth: although it bring lesse pleasure to your youthful minds, then his first discourse, yet will it bring more profit: in the one being contained the race of a Louer, in the other, the reasons of a Philosopher.

Euphues to his Ephœbus.

IT is commonly sayde, yet doe I thinke it a common lie, that experience is the mistresse of fooles, for in my opinion they be most fooles that want it. Neither am I one of the least that haue tryed this true, neither bee only that heretofore thought it to be false. I haue beene heere a Student of great wealth, of some wit, of no small acquaintance, yet haue I learned that by experience, that I should hardly haue learne by learning. I haue throughly sifted the disposition of youth, wherein I haue found more bran then meale, more dow then leauen, more rage, then reason. He that hath beene burned, knoweth the force of the fire, he that hath ben stung, remembreth the smart of the Scorpion, he

he that hath endured the brunts of fancie, knoweth best howe to eschue the broyles of affection. Let therefore my counsaile be of such authoritie, as it may commaund you to be sober, your conuersation of such integritie, as it may incourage mee to goe forward in that which I haue taken in hand: the whole effect shal be to set down a young man so absolute, as that nothing may be added to his further perfection. And although Plato hath been so curious in his Common weale, Aristotle so precise in his happy man, Tully so pure in his Orator, that we may wel wish to see them, but neuer haue any hope to enioy them, yet shal my young Impe be such a one, as shal be perfect euerie way, & yet common, if diligence & industrie be employed to the attaining of such perfection. But I would not haue young men slowe to follow my precepts, or idle, to defer the time, like S. George who is euer on horseback, yet neuer rideth.

If my counsaile shal seeme rigorous to Fathers, to instruct their children, or heauie for youth to follow their Parents wil: let them both remember that the Estridge digesteth hard yron to preserue his health, that the Souldier lyeth in his harnesse to atchieue conquest, that the sicke Patient swalloweth bitter Pills to be eased of his griefe, that youth should endure sharpe stormes to find releefe.

I my selfe had beene happy if I had been vnfortunate, wealthie, if left meanely: better learned, if I had beene better lined: Wee haue an old (Prouerbe) Youth wil haue his course. Ah Gentlemen, it is a course which wee ought to make course account of, replenished with more miseries then old age, with more sinnes then common cut-throates, with more calamities then the date of Priamus: We are no sooner out of the shel but we resemble the Cocix, which destroyeth herselfe through selfe will, or the Pellican, which pearceth a wound in her owne breast: We are either led with a vaine glory of our proper personage, or with selfe loue of our owne capacitie, eyther entangled with beautie, or seduced by idle pastimes, either witcht with vitious companie of others, or inueigled with our owne conceits: Of all these thinges I may the bolder speake, hauing

tryed it true to mine owne trouble. To the intent therefore that all young Gentlemen might shunne my former lewdnesse, I haue set it downe, and that all might follow my future life, I meane heere to shew what Fathers should doe, what Children should follow, desiring them both not to reiect it, because it proceedeth from one which hath beene lewd, no more then they would neglect the gold because it lieth in the dirtie earth, or the pure Wine, for that it commeth out of a homely presse, or the precious stone Ætites, which is found in the filthy nestes of the Eagle, or the precious Jemme Droconites, that is euer taken out of the head of the poysoned Dragon. But to our purpose.

That the Child be true borne, no bastard

FIrst, touching the procreation, it shall seeme necessary to intreate of: whosoeuer he be that desireth to bee the sire of an happy Sonne, or the Father of a fortunate Childe, let him abstaine from those Women, which be either base of birth, or bare of honestie: for if the Mother bee noted of incontinencie, or the Father of vice, the child will either during life be infected with the like crime, or the treacherie of the Parents, as ignominie to him will be cast in the teeth: For we commonly call those vnhappy children, which haue sprung from vnhonest Parents. It is therefore a great treasure to the Father, and tranquilitie to the mind of the child to haue that libertie which both Nature, Lawe, and Reason hath set downe. The guilty conscience of a Father that hath troden awry, causeth him to thinke and suspect that his Father also went not right, whereby his owne behauiour is as it were a witnesse of his owne basenesse: euen as those that come of a noble progenie boast of their gentrie: Heere-vpon it came, that Diophantus, Themistocles his Son, would often and that openly say in a great multitude, that what soeuer he should seeme to request of the Athenians, he should be sure also to obtaine: For saith hee, what soeuer I will, that will my Mother, and that my Mother saith, my

Father

Father ſoweth, and what my Father deſireth, that the Athenians will grant moſt willingly. The bold courage of the Lacedemonians is to be praiſed, which ſet a fine on the head of Archidamus their King, for that he had married a woman of a ſmall perſonage, ſaying he minded to get Queenes, not Kinges to ſucceede him. Let vs not omit that which our Auncestours were wont preciſely to keepe, that men ſhould either be ſober or drinke little Wine, that would haue ſober and diſcréet children, for that the fact of the Father would be figured in the Infant: Diogenes therefore ſéeing a young man either ouer-come with drinke, or bereaued of his wits, cried with a loude voice. Youth, youth, thou hadſt a drunken Father. And thus much for procreation, now how the life ſhould be led, I will ſhewe briefely.

¶ How the life of a young man ſhould be led.

There are three thinges which cauſe perfection in a man, Nature, reaſon, Vſe. Reaſon I call Diſcipline, Vſe, Exerciſe: if any one of theſe branches want, certainely, the tree of Vertue muſt needs wither. For Nature without Diſcipline is of ſmall force, and Diſcipline without Nature more ſeeble: if exerciſe or ſtudie bee voyde of any of theſe, it auaileth nothing. For as in tilling of the ground and husbandrie, there is firſt choſen a fertile ſoyle, then a cunning ſower, then good ſéede: Euen ſo muſt we compare Nature to the fat Earth, the expert husbandman to the Scholemaiſter, the faculties and ſciences to the pure ſeeds. If this order had not béen in our predeceſſours, Pythagoras, Socrates, Plato, & whoſoeuer was renowned in Greece, for the glory of wiſedome, they had neuer béen eternized for wiſe-men, neyther canonized as it were for Saints, among thoſe that ſtudie Sciences. It is therefore a moſt euident ſigne of Gods ſingular fauour towardes him that is indued with all theſe qualities, without the which man is moſt miſerable. But if there be any one that thinketh wit not

neceſſary to the obtayning of wiſedom, after he hath gotten the way to Vertue by induſtrie and exerciſe, he is an Hereticke, in my opinion touching the true faith of learning, for if Nature play not her part, in vaine is labour, and as it is ſayd before, if ſtudy be not employed, in vaine is Nature: Sloth turneth the edge of wit, Study ſharpeneth the mind, a thing be it neuer ſo eaſie, is hard to the idle, a thing bee it neuer ſo harde is eaſie to wit well imployed. And moſt plainely we may ſée in many things the efficacie of induſtrie and labour.

The little droppes of raine pierce the hard Marble, yron with often handling is worne to nothing. Beſides this, Induſtry ſheweth her ſelfe in other things, the fertile ſoyle if it be neuer tilled, doth wax barren, and that which is moſt noble by nature is made moſt vile by negligence, what tree if it bée not topped beareth any fruite? What Vine, if it be not proyned, bringeth forth Grapes? Is not the ſtrength of the body turned to weakenes with too much delicacie? were not Milo his armes drawn fallen for want of wraſtling? Moreouer, by labour the fierce Vnicorne is tamed, the wildeſt Faulcon is reclaimed, the greateſt Bulwarke is ſacked. It was well anſwered of that man of Theſſalie who being demanded who amõg the Theſſalians were reputed moſt vile, thoſe ſaid he, that line at quiet and eaſe, neuer giuing themſelues to martiall affaires: but what ſhould one vſe many wordes in a thing already proued? It is cuſtome, vſe, and exerciſe, that bringes a young man to vertue, and vertue to his perfection.

Lycurgus the Lawe-giuer of the Spartanes did nourith two Whelps, both of one ſire and one dam, but after ſundry manner, for the one he framed to hunt, and the other to lye alwayes in the chymnies end at the Porredge Pot, afterward calling the Lacedemonians into one aſſemblie, he ſaid: To the attayning of Vertue, yee Lacedemonians, Education, induſtrie, and Exerciſe, is the moſt noble meanes, the truth of which I will make manifeſt vnto you by tryall: Then bringing forth the Whelpe, and ſetting downe there a Pot and a Hare, the one ranne at the Hare, and the other at the Porredge Potte: the

Lacede-

Lacedemonians scarce vnderstanding the misterie: hée sayde, Both of these be of one sire and one damme, but you sée howe Education altereth Nature.

¶ Of the Education of youth.

IT is most necessarie and most naturall in mine opinion, that the Mother of the child be also the Nurse, both for the entire loue shée beareth to the Babe, and the great desire she hath to haue it well nourished: For is there any one more meete to bring vp the Infant, then she that bore it? Or will any bee so careful for it, as she that bred it? For as the throbs and throwes in Child-birth wrought her paine: so the smiling countenance of the Infant increaseth her pleasure. The hyred Nurse is not vnlike to the hyred Seruant, which not for good will, but gaine, not for the loue of the man, but for the desire of the money, accomplisheth his dayes worke.

Moreouer, Nature in this point enforceth the Mother, to nurse her owne child, which hath giuen vnto euery beast milke to succour her owne, and me thinketh Nature to be a most prouident foresear and prouider for the same, which hath giuen to a woman two papps, that if she could conceiue two, shée might haue wherewith also to nourish twaine, and that by sucking of the mothers breast there might be a greater loue, both of the Mother towards the Child, and the child towards the Mother, which is very likely to come to passe, for we sée commonly those that eate and drinke and lie together, to be more zealous one to the other, then those that meete sildome, is not the name of a Mother more sweete? If it be, why is false the title bestowed on a Woman, which neuer felt the paines in conceiuing, neither can conceiue the like pleasure in nourishing, as the Mother doth? Is the Earth called the mother of all things, onely because it bringeth forth? No, but because it nourisheth those things that spring out of it: What soeuer is bred in the Sea, is fed in the Sea, no plant, no tree, no herbe commeth out of the

grounde

ground that is not moistened, and as it were nursed of the moysture and milke of the earth: the Lionelle nurseth her Whelps, the Rauen cherisheth her birds, the Viper her brode, and shall a woman cast away her Babe?

I account it cast away, which in the swathe clouts is cast aside, and little care can the Mother haue, which can suffer such cruelties. And can it be termed with any other title then cruelties, the Infant yet lacking rest of the Mother, the mother yet breathing through the torments of her trauaile, the child crying for helpe, which is said to moue wild Beasts, euen in the selfe said moment it is borne, or the next minute, to deliuer it to a strang Nurse, which perhaps is neither wholesome in body, neither honest in maners: which esteemeth more thy argent, although a trifle, then thy tender Infant, thy greatest treasure? Is it not necessary and requisite, that the Babe be nursed with that true accustomed layes, and cherished with his wonted heat, and not fed with counterfaite dyet? Wheate throwne into a strang ground, turneth to a contrary graine, the Vine translated into another soyle, changeth his kind. A slippe pulled from the stalke withereth, the young childe as it were slipped from the paps of his Mother, either changeth his nature, or alchereth his disposition. It is prettily sayde of Horace, A vessell will long time sauour of that liquor, that is first poured into it, and the Infant will euer smell of the Nurses manners, hauing tasted of her milke.

Therefore let the Mother as often as she shall beholde these two fountaines of milke, as it were of their owne accord flowing and swelling with liquour, remember that she is admonished of Nature, yea commaunded of dutie, to cherish her owne child with her owne teates, otherwise when the Babe, shall now begin to tattle and call her Mamma, with what face can she heare it of his mouth, vnto whom she hath denied Mamma? It is not milke onely that increaseth the strength or augmenteth the body with the child, it craueth the same accustomed moisture that before it receiued in the bowels, by the which the tender parts were bound and knitte together, by the which it

increased

expressed and was soone cured in the bodie. Certes I am of that mind, that the wit and disposition is altered and changed by the nurse, as the moisture or sap of the earth doth change the nature of that tree, or plant that it nourisheth. Whereof the common by-word of the common people, seemeth to be grounded upon good experience, which is: The fairest haue sucked mischiefe euen from the teat of the Nurse: The Grecians when they saw any one suttishly led, they would say euen as Nurses, whereby they noted the great dislikings they had of their sullome feeding. The Etimologie of Mother among the Grecians, may aptly be applied to those Mothers which vnnaturally deale with their children, they call it Meter a Neterine; that is, Mother, of not making much of, or of not nourishing. Hereof it commeth, that the sonne doth not with dependere loue his Mother, neither with dutie obey her, his naturall affection being as it were deuided, and distraught into twaine, a Mother and a Nurse. Hereof it proceedeth, that the Mother beareth but a colde kindnes towards her child, when she shal see the nature of the Nurse in the nurture of the child. The chiefest way to learning is, if there be a mutuall loue and fervent desire, betweene the teacher & him that is taught, then verily the greatest furtherance to Education is, if the Mother nourish the child, and the childe sucke the Mother, that there be as it were a relation and reciprocall order of attraction.

Yet if the Mother either for the euill habite of her body, or the weakenesse of her paps, cannot though she would nurse the Infant, then let her prouide such a one, as shall be of good complexion, honest condition, carefull to tender the childe, louing to see well to it, willing to take paines, diligent in tending and prouiding all things necessary, and as like both in the liniments of the bodie and disposition of the minde to the mother as may be. Let her foe-sloth no occasion, that may bring the child to quietnes and cleanlinesse: for as the parts of a child as soone as it is borne, are framed and fashioned of the Midwife, that in all points it may be streit and comely: so the manners of the child at the first are to be lolled vnto, that nothing discommend

the minde, that no euyll behauiour or vnbecomit demeanour
beſeeme the man.

Young and tender age is eaſily framed to manners, eſpecially
are thoſe things mollified which are hard. For as the Waxe is
imprinted in the ſoft valure is learning ingrauen in the mind
of a young Imp. Plato that diuine Philoſopher, aboue all
Nurſes and Weaners of youth, that they ſhould not be ſo bluſh
to tell them fond fables or filthy tales, leaſt arriuing vnto
to the yeares, they ſhould be contaminated with vnſeemely be-
haueour. Vnto the which, Phocilides the Poet doth priuely al-
lude, ſaying: Whilſt that the childe is young, let him be in-
ſtructed in vertue and litterature.

Moreouer, they are to be trained vp in the language of their
Country to pronounce aptly, eſpecially without ſtammering,
one ſtile word and ſillable of their natiue ſpeech, & to be kept from
barbarous talke, as the Ship from Rockes: leaſt being affected
with their barbariſme, they be alſo infected with their vncleane
conuerſation.

It is an olde Prouerbe, that if one dwell the nere vnto
a Creple, he will learne to hault, if one be conuerſant with an
hipocrite, he will ſooner endeuour to diſſemble. When this yong
Infant ſhall growe in yeares, and be of that ripeneſſe that he can
conceaue learning, inſomuch that he is to be committed to the
tuition of ſome Tutor, all diligence is to be had to ſearch ſuch
a one, as ſhall neither be vnlearned, neither illliued, neither a
light perſon.

A Gentleman that hath powre and diſcreet Seruants, diſpo-
ſeth them to the increaſe of his poſſeſſions, one he appointeth
Steward of his Courts, another ouer-ſeer of his lands, one his
Factor in farre Countries for his Merchandize, another Pur-
uayour for his Cates at home. But if among all his Seruants
he eſpie one, either filthy in his talk, or ſlouthfull in his behaui-
our, either voide of wit, or voyd of honeſty, either an vnthrift or
a vaſtall, him he ſets not as a Surueyour and ouer-ſeer of his
Seruants, but as a Superuiſor of his children: conditions and
manners: to him he committeth the guiding and tuition of his

Sonnes,

Sonnes, which by their propre towardnesse flowe, & grow by emulation a deale in learning: and sooner will they be drawne by a hundred crownes to haue a horse well broken, then a childe well taught. Wherein I cannot but marueile, to see them so careful to increase their possessions, when they be careles to haue them, wiser how they should inherit them.

A good and discreete Schoolemaister should be such a one as Phoenix was, the instructour of Achilles, whom Peleus (as Homer reporteth) appointed to that end, that he should be vnto Achilles not onely a teacher of learning, but an exaple of good liuing. But that is most principally to be looked for, and most diligently to be foresene, that such Tutors be sought out for the education of a young child, whose life hath neuer beene stained with dishonestie, whose good name hath neuer been called into question, whose manners haue beene irreprehensible before the worlde. As Husbandmen hedge in their trees, so should good Schoolemaisters with good maners hedge in the wit & disposition of the Scholler, whereby the blossomes of learning maye the sooner increase to a bud.

Many Parents are in this to be misliked, which hauing neyther respect of his honestie, nor experience of his learning, to whom they commit the child to be taught, without any deepe or due consideration put them to one, either ignorant or obstinate, the which if they themselues should doe of ignorance, the folly cannot be excused of obstinacie, their lewdnesse is to bee abhorred.

Some Fathers are ouercome with ye flatterie of those soles, which professe outwardly great knowledge, and shewe a certaine kind of dissembling sincerities in their life. Others at the intreating of their familiar friendes, are content to commit their Sonnes to one, without either substance of honestie, or shadow of learning: Wherewhich their vndiscreete dealing they are like those sicke men, which reiect the expert and cunning Phisition, and all the request of their friendes, and admitte the heedelesse practiser, which endangereth the Patient, and bringeth the bodie to his bane. Or not vnlike vnto those, which at the

infant, and to importunate suters of their acquaintance, refuse a cunning Pilot, vse choleric vnskilful partners, which hazardeth the Ship, and themselues in the edmist Seas?

Good God, can there be any that haue the name of a Father which will esteeme more the lauty of his friend, then the nurture of his Sonne? It was not in vaine, that Crates would often say, that if it were to sell euen in the market place, hee would rather buy: Whether I may you Fathers, which haue all your care and care to multiply your wealth, nothing regarding your children vnto whom you must leaue all. In this thay resemble him which is very curious about the shaw, and hath no care of the fote.

Besides this, there are many Fathers so inflamed with the loue of wealth, that they beare it were incensed with hate against their children, which Aristippus seeing in an old miser, did partly note it. This olde miser asking of Aristippus, what he would take to teach his sonne, answered a thousand groates: a thousand groates? God shield, answered, this old buddle. I can haue two Seruants of that price. Vnto whom he made answere, then shalt haue two Seruants, one Sonne, and another wise then shalt. Is it then also hard to haue so great care of tearing the hand of the child to eat his meate, that if he handle his knife in the left hand, we rebuke him seuerely, and to be secure of his nurture in discipline and learning? But what doe happen to those Parents that bring vp their children like wantons?

When their Sonnes shal growe to mans estate, disdaining aduice to be corrected, stubborne to obey, giuing themselues to vaine pleasures, and vnseemely pastimes, then with the foolish Trewant they begin to waxe wise, and to repent them of their former folly, when their Sonnes shal insinuate themselues in the company of flatterers, a (kinde of men more perillous to youth, then any kind of Weasle.) When they shal haunt Harlots, frequent Tauerns, be curious in their attire, costly in their diet, careless in their behauiour, when they shal either be common Dicers with Gamesters, either wanton dalliers with La-

dies,

dies, either spend all their thrift in Wine, and their wealth on women: then the Father curseth his own fortune, and lamenteth too late the childs misfortune: then the one accuseth his Sire, as it were of malice, that he would not bring him up in learning, and himselfe of negligence for not giuing good attendance to good letters. If the one had been trained vp in the company of some Philosopher, they would neuer haue been so dissolute in their life, so resolute in their owne conceits.

It is good nurture that leadeth to vertue, and discreete behauiour that plaineth the path to felicity.

If one haue either the gifts of fortune, as great riches, as of Nature, as comely personage, he is to be dispised in respect of learning. To be a noble man it is most excellent, but that is our Auncestors, as Virtus said to Ennius, as for our nobility, our stock, our kindred, and whatsoeuer we our selues haue not done, I scarcely accept ours. Riches are precious, but fortune maketh them oft, which oftentimes taketh away all from them that haue much, and giueth them more which hath nothing. Glory is a thing worthy to be followed, but as it is got in such great trauaile, loose it lost in a small time.

Beauty is such a thing that we commonly prefer before all things, yet it hath this before we perceaue it to flourish: Health is that which all men desire, yet euer subiect to one disease: Strength is to be wished for, yet is it either abated with an Ague, or taken away with age. Whosoeuer therefore boasteth of force, it is too brutish, seeing that he is in choler, safely not to be compared with Beasts, as the Lion, the Bull, or Elephant.

It is vertue, yes vertue, Gentlemen, that maketh Gentlemen, that maketh the poore rich, the base borne noble, the subiect a soueraigne, the deformed beautiful, the sick, whole: the weake, strong: the most miserable, most happy. There are two principall and peculiar gifts in the nature of man, knowledge, and Reason: the one commaundeth, the other obeyeth: these things neyther the whirling wheele of Fortune can change, nith the deceitfull counsell of worldlings seperate, neyther sicknesse abate, neyther age abolish.

no gift to nature knowledge which is ne with peeres, watred young, and when all things are cut away with the sickle of Time, knowledge flourisheth to vigor, that Time cannot reach it. Nor taketh the wings with it (when as it is white poole, yet must it better learning) behind it, wherefore it was lightly answered in my opinion by Socrates the philosophers, that when Democritus went the Troy, and made it even to the ground, leaving nothing standing, he demanded of Delphos, whether he had left any thing of his in that great towne, unto whom he answered, no verily, for war getteth no spoile of vertue.

Unto the like sence might the answere of Socrates be applied, when Gorgias asked him whether he thought the Persian king happy or not? I know not (saith he) how much vertue and discipline he hath: for happines doth not consist in the gifts of fortune, but in the grace of vertue. But as there is nothing more conuenient then instruction for youth, so would I haue them nurtured in such a place as is renowmed for learning, voyd of corrupt manners, unfilled with vice, that being no stayne delights, they may remoue easily all vices from licentious desires. They that study to please the multitude, are sure to displease the wise: they that seeme to flatter rude people with their rude pretences, lewdly at great honor, hauing no aime at honesty. Where I was heere a Student in Athens, it was thought a great commendation for a young scholler to make an Oration extemporie, but certainly in my iudgement it is vtterly to be condemned for whatsoeuer is done rashly, is done also rawly: he that taketh vpon him to speake without premeditation, knoweth neither how to begin, nor where to end: but falling into a vaine of babling, vttereth whole things which with modesty he should haue concealed, and forgetteth those things, that before he had conceaued. An Oration either penned, either premeditated, keepeth it selfe within the bounds of Decorum. I haue read, that Pericles being at diuers times called of the people to speak, would alwayes answere that he was not ready: euen after the same maner Demosthenes being sent for to declayme amidst the multitude, staid, and said, I am not yet prouided.

And

Againe in his oration against Midias, beseeching to praise the profitablenes of premeditation, I confesse saith he, you Athenians, that I have studied and considered deepely with my selfe what to speake, for I were a foole, if without due consideration had of those things that are to be spoken, I should haue spoken inadvisedly. But I speake this not to this ende, to condemne the exercise of the wit, but that I would not haue any young Scholler openly to exercise it, but when he should growe both in age and eloquence, insomuch as he shall through great vse and good memory be able aptly to conceaue, and readily to vtter any thing, then this saying Extempore bringeth an admiration and delight to the auditorie, and singular praise and commendation to the Oratour. For as hee that hath longe time beene fettered with chaines, being released, halteth through the force of his former yrons, so hee that hath beene vsed to a strict kind of pleading, when hee shall talke Extempore, will sauour of his former paining. But if any will vse it as it were a precept for youth to talke Extempore, hee will in time bring them to an immoderate kind of boldnesse. A certaine Painter brought Apelles to the counterfaite of a face in a Table, saying: Loe Apelles, I drawe this euen nowe. Whereunto hee replied, If thou hadst beene silent, I would haue iudged this picture to haue beene framed of the sodaine. I meruaile that in this time thou couldest not paint many more of these. But returne we againe. As I would haue tragicall and stately stile shunned, so I would haue that abiect and base Phrase eschued for this swelling kind of talke hath little modestie, the other nothing maiestie.

Besides this, to haue the Oration all one in euerie part, neither adorned with fine figures, neither sprinckled with choyse phrases, bringeth tediousnes to the hearers, and argueth the speaker of little learning, and lesse eloquence. He should moreouer talke of many matters, not alwaies harpe vppon one string, he that alwayes singeth one note without Descant breedeth no delight, he that alwaies playeth one part, breedeth loathsomnesse to the eare. It is varietie that moueth the

mind

mind of all men, and one thing (as twice as we say commonly) oftentimes a trouble.

Homer would say, that it loathsome that we repeate any thing againe, though it were euer so pleasant or profitable. Though the Rose be sweete, yet being tied with the Violet, the smell is more fragrant: though meate nourish, yet hauing good fauour, it prouoketh appetite: The sweete Nosegay is made of many flowers, the sweete mixture of sundry colours, the wholsome medicines of diuers herbes: wherefore it behoueth youth with all industry to search not onely the hard questions of the Philosophers, but also the fine cases of the Lawyers, not onely quirks and quiddities of the Logitians but also to haue a sight in the numbers of Arithmeticians, Triangles and Circles of the Geometricians, the Sphere and Globe of the Astrologians, the notes and crochets of the Musitians, the odd concents of the Poets, the simples of the Phisitions, and in all things, to the ende that when they shalbe willed to talke of any of them, they may be ignorant in nothing.

He that hath a Garden plat doth as well loue the Potherb as the Pargerom, as well the Leeke as the Lilly, as well the wholsom Hisop as the faire Carnation, the which he doth to the intent he may haue wholsome herbes as wel to nourish his inward parts, as sweete flowers to please his outward sences, as well fruitfull plants to refresh his senses, as faire hewes to please his sight. Euen so, whosoeuer that hath a sharpe and capable wit, let him as wel giue his mind to sacred knowledge of diuinity, as to the profound study of Philosophy that by his wit he may not only reape pleasure but profit, not only contentation of mind, but quietnes in conscience. I will proceed in the Education.

I would haue them first of all to followe Philosophy, as most ancient, yea, most excellent, for as it is pleasant to passe through many faire Cities, but most pleasant to dwell in the fairest: euen so, to read many Histories and Arts it is pleasant, but as it were to lodge with Philosophy most profitable.

It was gratly sayd of Bion the Philosopher: Euen as when the

the wooers, could not haue the company of Penelope, they reſt to her haire-maides: to they that cannot attaine to the knowledge of Philoſophy, apply their minds to things moſt vile and contemptible. Therefore we muſt preferre Philoſophy, as the queene & princeſſe of all Sciences, and other arts as waiting maides.

For the curing and healing in kemper of the body, man by his induſtry hath found two things, phiſicke and exerciſe, the one cureth diſeaſes, the other preſerueth the body in temper, but there is nothing that may heale the diſeaſes & cure the wounds of the minde, but onely Philoſophy. By this shall we learne what is honeſt, what diſhoneſt: what is right, what is wrong: and that I may more generally ſhut what may be ſaid, what is to be knowne, what is to be anoided: how we ought to obey our parents, reuerence our Elders, entertaine Strangers, how Magiſtrates loue our Friends, like vnto our Selues, vſe our ſeruants. Vnto the ſhould we owe God, ſeruice vnto our Countrey, loue in awe of our Superiours, obedience to our Princes, how we may choose Friends, nurture our Children, and that which is moſt noble, how we ſhould neither be too prowde in proſperitie, neither yet too abiect in aduerſitie, neither like beaſts ouercome with anger.

And here I cannot but lament Athens, which hauing bene alwayes the nurſe of Philoſophers, doth now nouriſh onely the name of Philoſophy. For to ſpeake plainely of the diſorder of Athens, who doth not ſee it and lament at it? Such playing at Dice, ſuch quaffing of drinke, ſuch ſalliance with women, ſuch dauncing, that in mine opinion, there is no quarter in Flaunders ſo giuen to trumpeting, no Courtier in Italie ſo giuen to ſlat, no creature in the world ſo miſled as a Student in Athens.

Such a confuſion of degrees, that the Scholler knowes not his duetie to the Bachelor, nor the Bachelor to the Maiſter, nor the Maiſter to the Doctor? Such corruption of manners, contempt of Magiſtrates, ſuch open ſinnes, ſuch prime villanie, ſuch quarrelling in the ſtreets, ſuch bibble prackiſes in Chambers, as maketh my hart to melt with ſorrow to think of it, and

should cause your wonder Gentlemen to be penitent to remember it. Moreouer, who vnto know a Scholler by his habite? Is there any hat of so vnciuill a fashion, any doublet of so long a waste, any hose so short, any attire either so costly or so coarse, either so strange in making, or so monstrous in wearing, that is not worne of a Scholler? Haue they not now in steed of black cloth, black veluet, in steede of course sack-cloth, fine Silke? Be they not more like Courtiers then Scholliers, more like Stage-players then Students, more like Ruffians of Naples then disciples of Athens? I would to God they did not imitate all other Nations in the vice of the mind, as they do in the attire of the bodie: For certainely, as there is no Nation, whose fashion in apparrel they doe not vse, so there is no wickednesse published in any place that they do not practise.

I thinke that in Sodom and Gomorra, there was neuer more filthines, neuer more prime in Rome, more poysoning in Italy, more lying in Crete, more priuie pyling in Spayne, more idolatry in Egypt, then is at this day in Athens, neuer such lewdnesse among the Heathens, such Sectaries among the Turkes, such mis-beleefe among the Infidels, as is now among Scholers. Be there not many in Athens which thinke there is no God, no redemption, no resurrection?

What shame is this Gentlemen, that a place so renowned for good learning, should bee so shamed for ill liuing? That where grace doth abound, sinne should so superabound? That where the greatest profession of knowledge is, there should also be the least practising of honestie? I haue read of many Vniuersities, as of Padua in Italie, Paris in Fraunce, Wittenberge in Germanie, in England of Oxford & Cambridge, which if they were halfe so ill as Athens, they were too too bad, and as I haue heard, as they be, they be starke naught. But I can speake the lesse against them, for that I was neuer in them, yet can I not choose but be grieued, that by report I am enforced rather to accuse them of vanitie, then excuse them any way. Ah Gentlemen, what is to be looked for, nay, what is not to be feared, when the Temple of Vesta where Virgins should liue, is like

the

the Stewes fraught with Strumpets, when the Altar where nothing but sanctity and holines should be vsed, is polluted with vncleannesse, when the Vniuersities of Christendome, which should be the eyes, the lights, the leauen, the salt, the seasoning of the World, are dimmed with blinde concupiscence, put out with pride, and haue lost their sauour with impietie. Is it not become a by-word among the common people, that they had rather send their Children to the Carr then to the Vniuersitie, being induced to say, for the abuse that raigneth in the Vniuersities, who sending their sonnes to attaine knowledge, find them little better learned, but a great deale worse lined then when they went: and not onely wantfull of their money, but also banquerouts of good manners. Was not this the cause that caused a simple woman in Greece to exclaime against Athens, saying: The Maister and the Scholler, the Tutor and the Pupill be both agreed, for the one careth not howe little paine he taketh for his money, the other how little learning. I perceiue that in Athens there is no changelings. When of olde it was said to a Lacedemonian, that all the Grecians knew honestie, but not one practised it.

When Panthænea were celebrated in Athens, an olde man going to take a place, was mockingly reiected, at the last, comming among the Lacedemonians, all the youth gaue him place, which the Athenians liked well of. Then one of the Spartans, cryed out: Behold the Athenians know what should be done, but they neuer do it. When one of the Lacedemonians had beene for a certaine time in Athens, seeing nothing but daunsing, dicing, banqueting, sorteting, and licentious behauior, returning home, he was asked how all things stood in Athens, to whom he answered, all things are honest there, meaning, that the Athenians accounted all things good, and nothing bad. How much abuses should or might be reformed in al Vniuersities, especially in Athens, if I were of authoritie to command, it should be seene, or of credite to perswade those that haue the dealing with them, it should soone be shewen. And vntill I see better reformation in Athens, my young Ephoebus shal not be

nurtured in Athens. I have spoken all that you Gentlemen might see, how the Philosophers in Athens preferre nothing before Philosophy, what Scholler is he that is zealous at his Booke as Chrisippus, who had not his Mayde Melissa thrust meate in his mouth, had perished with fanting, being alwaies studying.

Who so waterish as Arcesie, who going to bedde, would have a ball of Waxe in his hand, that if he should be taken in a slumber, it might fall and wake him: No, no, the times are changed as Ouid sayth, and we are changed in the times, let us endevour every one to amend one, and we shall soone be amended, let us give no occasion of reproch, and we shall more easily beate the burden of false reporters. And as we see by learning what we should doe, so let us do as we learne, then shall Athens flourish, then shall the Students be had in great reputation, then shall learning have his price, and every good Scholler his prayse. But returne we once againe to Philo.

There is amongst men a threefold kind of life active, which is about civill function and administration of the Commonweale: Speculative, which is continuall meditation and study: & the third is a life free, most commonly a lewd life, an idle and a daintie life, the life that the Epicures account their whole felicity, a voluptuous life, replenished with all kind of vanitie, if this active life be without philosophy, it is an idle life, or at least a life evill employed, which is worse, if the contemplative life be separated from the active, it is most reprochable. I would therefore have my young Impe to bestow his study, as he may be best exercised in the common weale to common profit, and well employed privately for his owne perfection, so as by his study the rude he shall beare may be directed, and by his government his study may be increased, in this manner did Pericles deale in civill affaires: after this sort did Architas the Tarentine, Dyon the Syracusian, the Theban Epaminondas governe their Cities.

For the exercise of the body, it is necessarie also somewhat to speake, that is, that the Child should be at fitte times permit-

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ted to recreate himselfe, when his minde is ouercome with studie, least still bending himselfe with ouermuch industrie, he become vnfit afterward to conceiue readily: besides this, it will cause an vpt disposition and naturall strength, that it before retayned. A good composition of the bodie, layeth a good foundation of old age, so as in the late Sommer we prepare all thinges necessarie for the cold Winter, so good maners in youth, and lawfull exercises, be as it were victualls and nourishment for age, yet are their labours and paines so to be tempered, that they weaken not their bodies more by play, then otherwise they should haue done by study: and so to be vsed, that they addict not themselues more to the exercise of the limbs, then the following of learning: the greatest enemies to discipline, as Plato recounteth, are labours, and sleepe.

It is also requisite that he be expert in martiall affaires, in shooting, in darting, that he hawke and hunt, for his yonell pastime and recreation: And if after all these paines, he shall seme secure, nothing regarding his bookes: I would not haue him scourged with stripes, but threatned with words, not dulled with blowes like seruants, the which the more they are beaten, the better they beare it, and the lesse they care for it: for Children of good disposition, are either inticed by praise to go forward, or ashamed by dispraise to commit the like offence: those of obstinate and blockish behauiour, are neither with words to be perswaded, neyther with stripes to be corrected. They must now be taunted with sharpe rebukes, straightwaies admonished with sage words, now threatned a payment, by and by promised a reward, and deale withall as Nurses do with their Babes, whom after they haue made to cry, they proffer the teate.

Great diligent heede must be taken, that he be not praised aboue measure, least it nourish too much in his owne conceit, bee commeth obstinate in his owne opinions. I haue known many Fathers, whose great loue towards their Sonnes, hath beene the cause in time to sit they loued them not: for, when they see a sharpe wit in their Sonne to conceiue, for the desire they

haue, that he should out-runne his fellowes, they leade him with continuall exercise, which is the onely cause that he stucketh vnder the burthen, and giueth ouer in the plaine Fielde. Plants are nourished with little raine, yet drowned with much, euen so the mind with indifferent labour wareth more perfect, with ouer-much study it is made fruitlesse.

Wee must consider that all our life is deuided into remission and study. As there is watching, so is there sléepe: as there is warre, so is there peace: as there is Winter, so is there Sommer: as there be many working dayes, so is there also many holy dayes: and if I may speake all in one worde, ease is the sauce of labour, which is plainly to be séene, not onely in liuing things, but also in things without life. We vnbend the Bow that we may the better bend it: we vnloose the Harpe, that we may the sooner tune him: the body is kept in health, as well with fasting as with eating: the mind healed with ease, as well as with labour. Those Parents are in my mind to be misliked, which commit the whole care of the Childe, to the tuition of a hyrseling, neither asking, neyther knowing, how their children profit in learning. For if the Father were desirous to examine his sonne in that which he hath learned, the Maister would bee more carefull what he did teach: but séeing the Father careleste what they learne, he is also secure what he teacheth. That notable saying of the Horse-héper may be heere applied, which said, Nothing did so fat the horse as the eye of the King.

Moreouer, I would haue the memory of children continually to be exercised, which is the greatest furtherance to learning that can be. For this cause they fained in their old Fables, Memory to be the Mother of perfection. Children are to be chastised if they vse any filthy or vnséemely talke, for as Democrates saith, the word is the shadow of the work: they must be curteous in their behauiour, holy in their speech, not disdayning their cockemates, or refraining their company: they must not liue wantonly, neyther speake impudently, neyther be angry without cause, neither quarrellous without colour. A young man being peruerse in nature, and proude in wordes and manners,

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bers, gaue Socrates a spurne, who being moued by his fellowes to giue him another: If (said Socrates) an Asse had kicked me, would you also haue me to kick him againe: the great wisdom in Socrates in suppressing his anger, is worthy great commendation. Architas the Tarentine returning from warre, finding his ground ouer-growne with weedes, and turned vp with moales, sent for his Farmer, vnto whome he said, If I were not angry, I would make thee repent thy ill husbandrie. Plato hauing a seruant whose chiefe was in filling of his belly, seeing him on a time idle and vnhonest in behauiour, sayde, Out of my sight, for I am incensed with anger.

Although these examples be hard to imitate, yet should euery man for his endeauour to represse that hote and heady humor which he is by nature subiect vnto. To be silent and discrete in companie, though many thinke it a thing of no great waight, and importance, yet it is most requisite for a young man, and most necessarie for my Ephœbus. It had beene neuer hurtful to any to hold his peace, to speake, damage to many: what is kept in silence is safe, but whatsoeuer is blabbed out, cannot againe be recalled. Take may be the cunning and curious worke of nature, which hath barred any bridges in nothing so strongly as the tongue, with two rankes of teeth, and there-with two lyps: besides, she hath placed it farre from the heart, that it should not vtter that which the hart hath conceiued. This also should cause vs to be silent, seeing those that vse much talke, though they speake truly are neuer beleeued.

Silence therefore is to be retained, which is termed to be the glasse of the minde, and it is an olde Prouerbe, What soeuer is in the hart of the sober man, is in the mouth of the drunkard. Bias holding his tongue at a feast, was reckned there of a tailer to be a foole, who said: Is there any Gentleman that can holde his tongue amidst the Wine? Vnto whome Bias answered, There is no foole that can. A certaine Gentleman here in Athens inuited the Kings Legates to a costly and sumptuous feast where also he assembled many Philosophers, and talking of diuers matters, both of the Common-weale and learning, onely

Zeno

Zeno said nothing. Then the Embassadour said, what shall we shew of you, O Zeno, to the King? Nothing answered he, but that there is an olde man in Athens, whom neyther the Lawes could hold his peace.

Anacharsus supping with Solon, was found a farre having his right hand before his mouth, and his left upon his privities, wherby was noted, that the tongue therein be meete with the strongest bridle. Zeno became hee would not be entreated to reueale any thing against his will by torments, nor cut his tong, and spet it in the face of the Tyrant.

Nowe, when Children shall by instinct and nie restraine from ouermuch eating let them also be admonished, that when they shall speake they speake nothing but truth, for there is a vice most detestable not to be suffered in a slaue much lesse in a son. But the greatest thing is yet behind, whether that wife are to be admitted as cockmates with children, whom I referre entirely, as whether they be to be banished from them, seeing as I see many fathers more cruell to their children then careful of them, which thinke it vnnecessary to haue their wiues where that most tender them, then am I halfe as it were in a doubt to giue counsaile. But when I call to my remembrance Socrates, Plato, Xenophon, Eschines, Simetes, and all those that so much commend the loue of men, which haue also brought so many to great vertue, reason and pietie, then I am certainly aged to imitate those, whose excellency doth warrant my precepts to be true. If any shall loue the child for his comly countenance, him would I haue to be banished, as a most hatefull and infectious beast: he that loue him for his Fathers sake, for his owne good qualities, him would I haue to be with him alwayes, as Supervisour of his maunges. Such hath beene in times past the loue of one Athenian to the other, and one Lacedæmonian to the other.

But hauing said almost sufficient for the edification of a Carle, I will make two or three words how he should be trayned vp when he groweth in yeares. I cannot but mislike the nature of diuers Parents, which approue ouer-lore and Licoris

for their childehood in their tender age, and loue them when they come to be young men, to haue the bridle in their owne hands, knowing not that age requireth rather a hard snaffle then a pleasant Bit, and is sooner allured to wickednes then childhood. Who knoweth not the escapes of children, as they are small, so are they soone amended, either with threats they are to be remedied, or with faire promises to be rewarded. But the sinnes and faults of young men are almost or altogether intollerable, which giue themselues to be delicate in their diet, prodigall in their expences, vsing Dicing, Dauncing, Drunkennesse, deflowring of Virgins, abusing Wiues, committing aduelteries, and accounting all things honest, that are most bad and abhominable.

Here therefore must be vsed a due regard, that their lust may be repressed, their ryot abated, their courage coled, for hard it is to see a young man to be maister of himselfe, which yeldeth himself as it were a bond-slaue to lond and ouerlashing affections. Wise Parents ought to take good heed, especially at this time, that they frame their sonnes to modesty, either by threats or by rewards, either by faire promises or seuere practises, either shewing the miseries of those that haue bene ouercome with wildnesse, or the happinesse of them that haue contained themselues within the bands of reason: these two are as it were the Ensignes of vertue, the hope of honour, the feare of punishment. But chiefly, Parents must cause their youth to abandō the societie of those which are noted of euil liuing and lewde behauiour, which Pithagoras seemed somewhat obscurely to note in these his sayings.

First, that one should abstaine from the taste of those things that haue blacke tailes: that is, we must not vse the company of those, whose corrupt manners do as it were make their life blacke. Not to goe aboue the ballance, that is, to reuerence iustice: neither for feare or flattery to leane vnto any one partialitie. Not to liue in idlenes, is, that sloth should be abhorred. That we should not shake euery man by the hand: that is, that wee should not contract friendship with al. Not to were a straight

King: that is, that we should leade our life so as we néede not to better it with chaines. Not to bring fire to the slaughter-is, that we must not prouoke any that is furious, with words: not to eate our hearts: that is, that we should not vexe our selues with thoughts, consume our bodies with sighes, with sobs, or with care to pine our carkales. To abstain from Beanes, that is, not to meddle in ciuill affaires or businesse of the common weale, for in auntime the election of Magistrates was made by pulling of Beanes. Not to put our meate in Scapio, that is, we should not speake of manners or vertues, to those whose minds be infected with vice.

Not to retire when we are come to the end of our race: that is, when we are at the point of death, we should not be oppressed with greefe, but willingly yéeld to nature. But I will return to my former precepts: that is, that young men should be kept frō the company of those that are wicked, especially frō the sight of the flatterer. For I say now, as I haue oftentimes before said, that there is no kind of beast so noysome as the flatterer, nothing that will sooner consume both the sonne and the father, and all honest friends.

When the Father exhorteth the sonne to sobriety, the flatterer prouoketh him to Wine: when the Father warneth him to continency, the flatterer allureth him to lust: when the father admonisheth him to thrift, the flatterer haleth him to prodigality: when the Father encourageth him to labour, the flatterer layeth a cushion vnder his elbow to sléepe: bidding him to eate, drinke, and to bee merry, for that the life of man is soone gone, and but as a thwart hand we, and séeing that we haue but a while to liue, who would do like a seruant? They say, that now their Fathers be olde, and doate through age like Saturnus. Hereof it commeth that young men, giuing not onely attentiue eare, but ready coine to flatterers, fall into such misfortune: hereof it proceedeth, that they haunt the Stewes, marrie before they be wise, and die before they thriue. These be the beasts which line by the trenchers of yong Gentlemen, and consume the treasures of their reuenewes, these bee they

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that saith young youths, in all their sayings that wisdom shoulde in all their doings, with a yea, or a nay, there be they that are at every becke, at every nodde, slaues by Fortune, slaues by free will.

Wherefore, if there be any Father that would haue his children nurtured and brought vp honestly, let him expell these Panthers which haue a sweete smell, but a deuouring minde: yet would I not haue Parents altogether peruerse, or to seuere in correction, but let them with mildnes forgiue light offences and remember that they themselues haue been young. As the Phisition by mingling bitter poyson with sweet liquor, bringeth health to the bodie, so the father with cherry nipps, seasoned with louing lookes, causeth a redresse & amendment in the child. But if the father be throughly angrie vpon good occasion let him not continue his rage, for I had rather he should be soone angrie, then hard to be pleased, for when the sun shall perceiue, that the father hath conceiued rather a hate then a heat against him, he becommeth desperate, neyther regarding his Fathers ire, neither his owne hurt.

Some light faults let them dissemble, as though they knew them not, and seeing them, let them not seeme to see them, and hearing them, let them not seeme to heare: we can easily forget the offences of our friends be they neuer so great, and shall we not forgiue the escapes of our children be they neuer so small? We are often times iustly with our seruants, and shall we not sometimes with our sonnes? The sayest Iennet is ruled as well with the wand as with the spurre, the wildest childe is as soone corrected with a word, as with a weapon. If thy sonne be so stubborne, obstinately to rebel against thee, or so wilfull to perseuer in his wickednes, that neither for feare of punishment neither for hope of reward, he is any way to be reclaimed, then seeke out some mariage fit for his degree, which is the surest bond of youth, and the strongest chaine to fetter affections that can be found. But let his wife be such a one as is neither riche in birth, or farre more richer in goods, but according to the wise saying: Choose one euery waie as neere as may be.

equall in both, for they that do desire great dowries, do rather marry themselues to the wealth, then to their wife.

But to returne to the matter: It is most requisite that Fathers, both by their discreete counsaile & honest conuersation, be an example of instruction vnto their children, that they seeing in their Parents, nought vnseemely, nor vnpleasant in manners, they may be encouraged by their right liuing to practise the like pietie. For if a father rebuke his child for swearing, and be himselfe a blasphemer, doth he not see that in detecting his sons vice, he also noteth his owne? If the Father counsaile his son to refraine wine, & wilbe drinking alone, and drink himself immoderately, doth he not as well reproue his owne folly, as rebuke his sonnes? Age alway ought to be a mirrour for youth: for where old age is impudent, there certainly youth must needs be shameleſſe: where the aged haue no respect of their honourable and grey haires, there the young gallants haue little regard of their honest behauiour: and in one word to conclude all, where age is past grauitie, there youth is past grace. The sum of all, wherewith I would haue my Ephoebus indued, & below I will plainely him instructed, shall briefely appeare in this following

Firſt, that he be of honest parents, nursed of his mother, brought vp in such a place as is not corrupt, both for the ayre and maners, with such a portion of wit endewed, of great reale, of profounde knowledge, of absolute perfection, that he be instructed in Philosophy, whereby he may attaine learning, and haue in all Sciences a taste, whereby he may readily dispute of any thing: that his bodie be kept in his pure strength by honest exercise, his wit and memory by diligent study: that he abandon all allurements of vice, and continually incline to vertue: which if it shall, as it may come to passe, then doe I hope that if euer Platoes Common-weale shall flourish, that my Ephoebus shall be a Citizen: that if Aristotle named any happy man, it will be my child: if Tully coniecte any to be an absolute Orator, it will be my young youth. I am here therfore Gentlemen to pray you, that with all industry you applie

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your minds to the ſtudy of Philoſophy, that as you profeſſe your ſelues Students, ſo you may be ſtudents, that as you diſdaine not the name of ſchollers, ſo you will not be found voide of the duty of ſchollers, let not your mindes be carried away with vaine delights, as with trauelling into farre and ſtrang Countries, where you ſhall ſee more wickednes, then learne vertue and wit. Neither with coſtly attire of the newe cut, the Dutch hat, the French hoſe, the Spaniſh Rapier, the Italian bit, and I know not what.

Caſt not your eies on the beautie of women, leaſt ye caſt away your heart with follie, let not that fond Loue where-with youth tatcheth himſelf as fat as a Swine, infect you: for as a ſinow being cut though it be healed, there will alwaies remain a ſcar, or as fine linnen ſtained with black inke, though it be waſhed neuer ſo often, will haue an yron mowle: ſo the minde once mangled or maimed with loue, though it be neuer ſo wel cured with reaſon, or cooled by wiſedome, yet there will appeare a ſcar, by the which one may geſſe the mind hath beene pearced, and a blemiſh, whereby one may iudge the hart hath bẽ ſtained. Refraine from dicing, which was the onely cauſe that Pyreus was ſtricken to the hart: from dauncing, which was the meanes that loſt Iohn Baptiſts head: I am not he that will diſalow honeſt recreation, although I deteſt the abuſes. I ſpeake boldly vnto you, becauſe I my ſelfe know you: what Athens hath bẽ, what Athens is, what Athens ſhould be, I cã geſſe. Let not euery Inne & Alehouſe in Athens be as it were your chamber, frequent not thoſe ordinary tables, where either for deſire of delicate cates, or the meeting of youthful cõpanions, ye both ſpend your money vainly, and your time idelly: imitate him in life, whõ you ſeeme to honor for his learning, Ariſtotle who was neuer ſeene in the companie of thoſe, that idely beſtowed their time.

There is nothing more ſwifter then time, nothing more ſweeter: we haue not as Seneca ſaith, little time to liue, but we leſe much, neither haue we a ſhort life by nature, but we make it ſhorter by naughtineſſe: our life is long, if we know how to

vle it. Follow Apelles that cunning painter, which would let no day passe ouer his head without a line, without some labour, it was prettily said of Hesiodus, let vs indeuour by reason to excell beasts, seeing beasts by nature excel men, although strictly taken it be not so, for that, man is indued with a soule, yet take touching their perfection of sences in their kinde, it is most certaine. Doth not the Lyon for strength, the Turtle for loue, the Ant for labour, excel man? Doth not the Eagle see clearer, the Vulture smel better, the Woale beare lighter? Let vs therfore endeuour to excell in vertue, seeing in quality of the body wee be inferiour to beasts.

And heere I am most earnestly to exhort you to modestie, in your behauior, to duty to your elders, to diligence in your studies. I was of late in Italy, where my eares glowed, and my hart was galled, to heare the abuses that raigned in Athens, I cannot tell whether those things sprang by the lewd and lying lips of the ignorant, which are alwaies enemies to learning, or by the reports of such as saw them, and sorrowed at them. It was openly reported of an old mã in Naples, that ther was more lightnes in Athens then in al Italy, more wantõ youths of Schollers, then in al Europe besids, more Papists, more Atheists, more sects, more schismes, then in al the Monarchies of the world: which things, although I think they be not true, yet can I not but lament, that they shold be deemed to be true, and I feare me they be not altogether false: there can no great smoake arise, but ther must be some fire, no great report, without great suspicion. Frame therfore your lines to such integritie, your studies to attayning of such perfection, that neither the might of the strong, neither the malice of the weake, neither the swift reports of the ignorant, bee able to spot you with dishonesty, or note you of vngodlines.

The greatest harme that you can do vnto the enuious, is to do well: the greatest corsiue that you can giue vnto the ignorant, is to profper in knowledge, the greatest comfort that you can bestow on your Parents, is to liue well, & to learne wel, the greatest cõmodity that you can yeld vnto your country,

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is with wisedome to bestow that talent, that by grace was gi-
uen vnto you.

And heere I cannot chuse but giue you that counsaile, that an olde man in Naples gaue me most wisely, although I had the neither grace to follow it, neither will to giue eare to it, desiring you not to reiect it, because I did once despise it. It was thus as I can remember word for word.

Descend into your owne consciences, consider with your selues the great difference betweene staring and starke blind, wit and wisedome, loue and lust. Be merry, but with modesty: be sober, but not sullen: be valiant, but not too ventrous: Let your attire be comely, but not too costly: your diet wholesome, but not excessiue, vse pastime as the word importeth, to passe the time in honest recreation: mistrust no man without cause, neither be thou credulous without proofe: be not light to follow euerie mans opinion, neither obstinate to stand in your owne conceite: serue God, feare God, loue God, and God will so blesse you, as either your harts can wish, or your Friendes desire.

This was his graue and godly aduise, whose counsaile I wold haue you al to follow, frequent Lectures, vse disputatiõs openly, neglect not your priuate studies, let not degrées be giuen for loue, but for learning, not for mony, but for knowledge: and because you shal be the better encouraged to followe my counsaile, I will be as it were an example my selfe, desiring you all to imitate me.

Euphues hauing ended his discourse, and finished those precepts which he thought necessary for the instruction of youth, gaue his mind to the continual study of Philosophy, insomuch as he becam publique reader in the Vniuersity, with such cõmendation, as neuer any before him, in the which he cõtinued for the space of ten yéeres, onely searching out the secrets of Nature, and the hidden misteries of Philosophy, and hauing collected into three volums his Lectures, thought for the profit of yong Schollers to set them forth in print, which if hee had done, I would also in this his Anatomie haue inserted, but

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hée altering his former determination, fell into this discourse with himselfe.

What Euphues, art thou so addicted to the studie of the heathen that thou hast forgotten thy god in heauen: shal thy wit rather be employed to the attaining of humain wisdome, then diuine knowledge: Is Aristotle more déere to thée with his bokes then Christ with his blood: What comfort canst thou finde in Philosophy for the guiltie conscience: What hope of the resurrection: What glad tidings of the Gospell:

Consider with thy selfe that thou art a gentleman, yea, and a Gentile, and if thou neglect thy calling, thou art worse then a Iewe. Most miserable is the estate of those Gentlemen, which think it a blemish to their Auncestors, and a blot to their owne Gentry, to reade or practise Diuinitie. They thinke it nowe sufficient for their felicity to ride well vpon a great horse, to hawke, to hunt, to haue a smacke in Philosophy, neither thinking of the beginning of wisedome, neither the ende, which is Christ: only they account Diuinity most contemptible, which is, and ought to be most notable. Without this, there is no Lawyer, be he neuer so eloquent, no Phisition, be he neuer so excellent, no Philosopher, be he neuer so learned, no King, no Keysar be he neuer so royall in birth, so politique in peace, so expert in warre, so valiant in prowesse, but he is to be detested and abhorred.

Farewell therefore the fine and filed phrase of Cicero, the pleasant Elogies of Ouid, the depth and profound knowledge of Aristotle. Farewell Rethorick, farewell Philosophy, farewell all learning, which is not sprung from the bowels of the holy Bible.

In this learning shall we finde milke for the weake, and marrow for the strong, in this shall we sée howe the ignorant may be instructed, the obstinate conuicted, the penitent comforted, the wicked punished, the godly preserued: Oh, I would Gentlemen would sometimes sequester themselues from their owne delights, and imploy their wittes in searching these heauenly and diuine misteries. It is common, yea, & lamentable

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to see that if a yong youth haue the gifts of Nature, as a sharp wit, or of Fortune, as sufficient wealth to maintaine him, he employeth the one in the vaine inventions of loue, the other in the vile bravery of pride: the one, in the passions of his mind, and promises of his Loue, the other, in furnishing of his body, and furthering of his suit. Hereof it commeth, that such vaine Ditties, such idle Sonnets, such enticing songs, are set forth to the gaze of the world, and the griefe of the godly. I my selfe, knowe none so ill as my selfe, who in times past haue bin so superstitiously addicted, that I thought no heauen to the Paradise of Loue, no Angell to be compared to my Lady: but as repentance hath caused me to leaue and loath such vaine delights, so wisedome hath opened vnto mee the perfect gate to eternal life.

Besides this, I my selfe haue thought, that in Diuinitie there might be no eloquence which I might imitate, no pleasant inuention which I might follow: no delicate phrase that might delight me, but now I see that in the sacred knowledge of Gods will, the onely eloquence, the true and perfect phrase, the testimonie of saluation doth abide: and seeing without this all learning is ignorance, all wisedome meere folly: all wit, plaine bluntnesse: all iustice iniquity: all eloquence, barbarisme: all beautie, deformity: I will spend all the remainder of my life in studying the olde Testament, wherein is prefigured the comming of my Sauiour, and the newe Testament, wherein my Christ dooth suffer for my sinnes, and is crucified for my redemption, whose bitter agonies should cast euery good Christian into a shinering Ague, to remember his anguish whose sweating of water and blood, should cause euery deuout and zealous Catholike to shed teares of repentance, in remembrance of his torments.

Euphues hauing discoursed thus with himself, did immediatly abandon all light companie, all the disputations in schooles of Philosophy, & gaue himselfe to the Touch-stone of holines in Diuinity, accounting all other things as most vile and contemptible.

¶ Euphues to the Gentlemen Schollers in Athens.

THe Marchant that trauaileth for gaine, the Husbandman that toyleth for increase, the Lawyer that pleadeth for gold, the Crafts-man that seeketh to liue by his labor, all these after they haue satted themselues with sufficient, either take their ease, or lesse paine then they were accustomed. Hippomanes ceased to run when she had gotten the goale: Hercules to labour when he had obtained the victory: Mercurie to pipe when he had cast Argus in a slumber. Euery action hath his ende, & then we leaue to sweat when we haue found the sweete. The Ant though she toyle in Sommer, yet in Winter shee leaueth to trauaile. The Bee though she delight to suck the faire flower, yet is she at the last cloyed with the hony. The Spider that weaueth the finest thred, ceaseth at the last, when she hath finished her webbe. But in the action and studie of the mind (gentlemen) it is farre otherwise, for hee that tasteth the sweete of learning, endureth all the sower of labour. He that seeketh the depth of knowledge, is as it were in a Labyrinth, in the which the farther he goeth, the farther he is from the ende: or like the Bird in the lime-bush which the more shee striueth to get out the faster she sticketh in.

And certainely it may be said of learning, as it was fained of Nectar, the drink of the Gods the which the more it was drunken, the more it would ouerflow the brim of the Cup, neither is it farre vnlike the stone that groweth in the Riuer of Curia, the which the more it is cut, the more it increaseth.

And it fareth with him that followeth it, as with him that hath the Dropsie, who the more he drinketh, the more he thirsteth. Therefore in my mind, the Student is at lesse ease then the Oxe that draweth, or the Asse that carieth his burthē, who neither at the bord when others eate, is void of labor, neither in his bed when others sléepe, is void of meditation.

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But as in manuarie crafts, though they be all good, yet that is counted most noble, that is most necessarie: so in the actions and studies of the mind, although they be all worthie, yet that deserueth greatest prayse, which bringeth greatest profit. And so we commonly doe make the best account of that, which doth vs most good. We esteeme better of the Phisition that ministreth the potion, then of the Apothecarie that selleth the drugs. How much more ought we with all diligence, studie, and industrie, to spend our short pilgrimage, in the seeking out of our saluation. Vaine is Philosophy, vain is Phisick, vain is Law, vaine is all learning, without the taste of Diuine knowledge. I was determined to write notes of Philosophie, which had beene to feede you fat with follie: yet that I might seeme neither idle, neither you euill imployed, I haue heere set down a briefe discourse, which of late I haue had with an Heretick, which kept me from idlenes, and may if you read it, deter you from heresie. It was with an Atheist, a man in mine opinion monstrous, yet tractable to be perswaded. By this you shal see the absurd dotage of him that thinketh there is no God, or an insufficient God: yet here shall you find the summe of Faith, which iustifieth onely in Christ, the weaknes of the Law, the strength of the Gospel, and the knowledge of Gods will. Here shall you finde hope if you be in dispaire: comfort, if you be distressed: if thou thirst, drink: meate if you hunger. If you feare Moses, who saith: Without you fulfil the Law, you shal perish: behold Christ, which saith, I haue ouercome the Laiwe. And that in these desperate dayes, wherein so many Sects are sowne, as in ỹ wayning of the world, wherin so many false Christs are come, you might haue a certaintie of your saluation, I meane to set downe the Touch-stone, whereunto euery one ought to trust, and by the which euery one should try himselfe: which if you follow, I doubt not, but that as you haue proued learned Philosophers, you wil also proceede excellent Diuines, which God grant.

Euphues and Atheos.

ATHEOS. I am glad EVPHVES, that I haue found thée at leisure, and partly that I might be merrie, and partly that I might bee perswaded in a thinge that much troubleth my conscience. It is concerning GOD, There be many that are of this mind, that there is a GOD, whom they tearme the Creator of all things: a God, whom they call the Sonne the Redéemer of the world: a God whome they name the holy Ghost, the worker of all things, the Comforter, the Spirit: and yet they are of this opinion also, that they bee but one God, coequall in power, incomprehensible, and yet a Trinity in person. I for my part, although I am not so credulous to beléeue their curious opinions, yet am I desirous to heare the reasons that should driue them vnto such fond and fantick imaginations. For as I know nothing to be so absurd, which some of the Philosophers haue not defended, so think I nothing so erroneus, which some of our Catholickes haue not maintained. If there were as diuers dreame, a God that would reuenge the oppression of the widdowes, and fatherlesse. that would reward the zeale of the merciful, pitty the poore, and pardon the penitent, then wold the people either stand in greater awe, or owe more loue towards their God.

I remember Tullie disputing of the nature of Gods, bringeth Dionisius as a scoffer of such vaine and deuised deuises who séeing Æsculapius with a long beard of golde, & Apollo his father beardlesse, played the Barber, & shaued it from him, saying: It was not decent that the sonne should haue a beard, and the father none. Séeing also Iupiter with an ornament of gold, take it from him iesting thus: In Sommer this array is too heauie, in Winter too cold, here I leaue one of Wollen, both warmer for the cold, and lighter for the heate. Hée comming also into the Temple, where certaine of the Gods with golden gilts stretched out their hands, take them away, saying:

ing: Who wil be so mad, as to refuse things so gentlie offered? Dost thou not see Euphues, what smal accoũt he made of their Gods? For at last, sayling into the Country with a prosperous winde, he laughing sayd: Loe, see you not my maisters howe wel the gods reward our sacriledge. I could rehearse infinite opinions of excellent men, who in this point hold on my side, but especially Pythagoras. And in my iudgement, if there be any God, it is the world wherein we liue, that is the onely God. What can we behold more noble then the world, more sayre, more beautiful, more glorious? What more maiestical to the sight, or more constant in substance? But this by the way Euphues, I haue greater & more forcible arguments to confirme mine opinion, and to confute the errour of those, that imagine that there is a god, but first I would gladly here thee shape an aunswere to that which I haue said: for wel I know, that thou art not only one of those which beleeue that there is a God, but of them also which are so precise in honouring him, that they be scarce wise in helping themselues.

Euphues. If my hope Atheos were not better to conuert thée, then my hap was heere to conferre with thée, my heart would breake with griefe, which beginneth freshly to bleede for sorow: Thou hast stroken me into such a shivering & cold terrour, at the rehearsing of this thy monstrous opinion, that I looke every minute when the ground should open to swallow thée vp, and that God which thou knowest not, should strike thee with thunder from heauen to hell.

Was there euer Barbarian so fenceles, euer miscreant so barbarous, that did not acknowledge a liuing and euerlasting Iehouah? I cannot but tremble at the remembraunce of his Maiesty, and dost thou make a mockerie? O iniquity of times, O corruption of maners, O blasphemy against the Heauen. The heathen man saith, yea that Tully whom thou thy selfe alleadgest, that there is no Nation so barbarous, no kinde of people so sauage, in whõ there resteth not this perswasiõ, that there is a God, and euen they that in other parts of their life, seeme veris little to differ from brute Beasts, do continually

kéepe a certaine séede of Religion: so throughly hath this common principle possessed all mens mindes, and so fast it sticketh to al mens bowels. Yea, Idolatrie it selfe is a sufficient proofe of this perswasion: for we sée how willingly man abaseth him selfe to honour other creatures, to doe homage to stockes, and to goe on pilgrimage to Images. If therefore man, rather then he wil haue no God, doe worship a stone, how much more art thou duller then a Stone, which goest against the opinion of all men?

Plato, a Philosopher, would often say, there is one whom we may cal God omnipotent, glorious, immortal, unto whose similitude, we that crepe heere on the earth, haue our soules framed: What can be sayd more of a Heathen, yea, what more of a Christian?

Aristotle when he could not find out by the secrecie of Nature, the cause of the ebbing and flowing of the Sea, cried with a lowd voice, O thing of things, haue mercie upon me.

Cleanthes alleadged foure causes which might induce man to acknowledge a God: the first, by the foreseeing of things to come: the second, by infinite commodities which wee daylie reape, as by the temperature of the Ayre, the fatnesse of the Earth, the fruitfulnesse of Trees, Plants and Hearbes, the abundance of al things that may either serue for the necessity of many, or the superfluitie of a few: the third, by the terrour that the mind of man is strooken into, by the lightenings, thunderings, tempests, hayles, showe, earth-quake, pestilence: by the strange and terrible sights which cause vs to tremble, as the raining of blood, the fiery impressions in the Element, the ouer-flowing of floodes in the Earth, the prodigious shapes & unnaturall formes of men, of beastes, of byrdes, of fishes, of all creatures, the appearing of blazing comets, which euer prognosticate some strange mutation: the sight of two Sunnes, which happened in the Consulship of Tudatanus & Aquilius: with these things mortall men being affrighted, are inforced to acknowledge an immortall and omnipotent god. The forth by the equality of moving in the heaue, the course of the Sun,

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the order of the starres, the beautifulnesse of the Element, the light wherof might sufficiently induce vs to beleeue, they proceed not by chaunce, by nature or destiny, but by the eternall & diuine purpose of some omnipotent Deity. Hereof it came, that when the Philosophers could giue no reason by Nature, they would say, there is one aboue Nature, another would cal him the first mouer, another the ayder of Nature, and so forth.

But why go I about in a thing so manifest, to vse prowes so manifold? If thou deny the truth, who can proue it? If thou deny that blacke is blacke, who can by reason reproue thee, when thou oppossest thy selfe against reason? Thou knowest that manifest truths are not to be proued, but beleeued, & that he that denieth the principles of any Art, is not to be confuted by arguments, but to be left to his owne folly. But I haue a better opinion of thee, & therefore I meane not to trifle with Philosophy, but to trie this by the touchstone of the Scriptures.

We read in the second of Exodus, that when Moses desired of God to know what he should name him to the Children of Israel: he answered, thou shalt say, I am that I am. Againe, I am that I am. Againe, he that is, hath sent mee vnto you. The Lord euen your God, he is God in the heauen aboue, and in the Earth beneath, I am the first, and the last I am: I am the Lord, and there is no other besides me. Againe, I am the Lord, and there is none other, I haue created the light & made darknes, making peace and framing euill. If thou desire to vnderstand what God is, thou shalt heare, He is euen a consuming fire, the God of reuenge, the God of iudgement, the liuing God, the searcher of the raines, he that made all things of nothing, Alpha and Omega, the beginning, and yet without beginning: the end, and yet euerlasting. One at whose breath the mountaines shall shake, whose seate is the lofty Cherubins, whose foote-stoole is the earth. Inuisible, yet seeing all things, a iealous God, a louing God, miraculous in all pointes, in no part monstrous. Besides this, thou shalt well vnderstand, that he is such a God, as will punish him whatsoeuer he be, that blasphemeth his name, for holy is the Lord. It is written, bring

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out the blasphemer without the Tents, & let all those that heard him, lay their hands upon his head, and let all the people stone him. He that blasphemeth the name of the Lord shal dy the death. Such a iealous god, that wholsoeuer committeth idolatry with strange Gods, hee will strike with terrible plagues. Turne not to idols, neither make Gods with hands, I am the Lord your God, Thou shalt make no image, which the Lorde thy God abhorreth. Thou shalt haue no new god, neither worship any strang God, For al the Gods of the Gentiles are deuils. My sonnes keepe your selues from Images, the worshipping of Idols is the cause of al euil, the beginning and the end. Cursed be that man that ingraueth any Images, it is an abhomination before the Lord. They shalbe confounded that worship grauen Images, or glory in Idols. I wil not giue my glorie to another, nor my praise to grauen Images.

If all these testimonies of the Scriptures cannot make thee to acknowledg a liuing god, hearken what they say of such as be altogether incredulous. Euery vnbeleeuer shal dye in his incredulitie. Woe bee to those that be loose in hart, they beleeue there is no God, & therefore they shal not be protected of him, the wrath of the Lord shal kindle against an vnbeleeuing nation. If ye beleeue not, ye shal not indure. Hee that beleeueth, shal not be damned. He that beleeueth not, is iudged already. The portion of the vnbeleeuers, shal be in the Lake that burneth with fire and brimstone, which is the second death.

If thou feele in thy selfe Atheos, any sparke of grace, pray vnto the Lord that he wil cause it to flame, if thou haue no feeling of faith, yet praie, and the Lord will giue abundance: For as he is a terrible GOD, whose voice is like the rushing of many waters, so he is a mercifull GOD, whose workes are as soft as Oyle. Though he breathe fire out of his nolethrils against sinners, yet is he milde to those that aske forgiuenesse. But if thou be obstinate, that seeing, thou wilt not see, & knowing thou wilt not acknowledge, then shal thy heart be hardned with Pharao, & grace shal be taken away from thee with Saule.

Thus sayth the Lord, who so beleeueth, shall not perish, heauen and earth shall passe, but the worde of the Lorde shall indure for euer.

Submit thy selfe before the throne of his Maiestie, and his mercy shall saue thee: Honour the Lorde, and it shall be well with thee. Besides him feare no strang God, Honour the Lord with all thy soule. Offer vnto God the sacrifice of prayse. Bee not like the Hypocrites, which honour God with their lipes, but bee farre from him with their hearts, neither like the sole, that saith in his heart, there is no God.

But if thou wilt still perseuer in thine obstinacie, thine ende shall bee worse then thy beginning, the Lord, yea thy Sauiour, shall come to be thy Iudge, when thou shalt behold him come in glory with millions of Angels, and Archangels, when thou shalt see him appeare in thunderings and lightnings, and flashings of fire, when the mountaines shall melt, and the heauens be wrapped vp like a scrowle, when all the earth shall tremble, with what face wilt thou behold his glorie, that denyest his God head?

How canst thou abide his presence, that beleeuest not his essence? What hope canst thou haue to be saued, which diddest neuer acknowledge any to be thy Sauiour? Then shall it be said vnto thée, and to all those of thy Sect, (vnlesse you repent) Depart all you workers of iniquitie, there shal be weeping and gnashing of téeth When you shall sée Abraham, Isaac, & Iacob and all the Prophets in the Kingdome of GOD, and yee to be thrust out: you shall conceiue heate, and bring forth wood, your owne consciences shall consume you like fire.

Heere doost thou sée Atheos, the threatnings against vnbeleeuers, and the punishment prepared for miscreants. What better and sounder proofe canst thou haue that there is a God, then thine owne conscience, which is vnto thée a thousand witnesses? Consider with thy selfe that thy soule is immortall, made to the Image of the almightie God: be not curious to enquire of God, but carefull to beleeue, neither be thou desperate, if thou sée thy sinnes abound, but faithfull to obtaine mercie, for

the Lord will saue thee, because it is his pleasure. Search therefore the Scriptures, they testifie of him.

Atheos. Truely Euphues you haue said somewhat, but you go about cōtrarie to the customs of Schooles, which me thinks you should diligently obserue, being a professed Philosopher: For when I demande by what reason men are induced to acknowledge a God, you confirme it by course of Scripture, as who should say, there was not a relation betweene God and the Scripture, because as the olde Fathers define, without Scripture there were no God, no Scripture without a God. Wholosoeuer therefore denieth a Godhead, denieth also the Scriptures which testifie of him. This is in my opinion absurdum per absurdius, to proue one absurditie by another: If thou canst as substancially by reason proue thy authority of Scriptures to be true, as thou hast proued by Scriptures there is a God, then will I willingly with thee both beleeue the Scriptures, and worshippe thy God. I haue heard that Antiochus commanded all the coppies of the Testament to be burnt, from whence therefore haue we these newe Bookes, I thinke thou wilt not say by Reuelation, therefore goe forward.

Euphues. I haue read of the milk of a Tigresse that the more Salt there is thrown into it, the fresher it is, and it may be that either thou hast eaten of that milke, or that thou art the whelpe of that Monster, for the more reasons that are beaten into thy head, the more vnreasonable thou seemest to be, the greater my authorities serue, the lesser is thy beleefe. As touching the authorities of Scriptures, although there bee many argumentes which do proue, yea, and enforce the wicked to confesse that the Scriptures came from God, yet by no other meane then by the secret testimonie of the holy ghost, our hearts are truly perswaded, that it is God which speaketh in the Law, in the Prophets, in the Gospell, the orderly disposition of the wisedom of God, the doctrine containing nothing of earthlines, the goodly agreement of all parts among themselues, and especially the baseneſſe of contemptible wordes, vttering the high misteries of heauenly kingdome, are second helpes to establish the Scripture.

Moreouer,

Moreouer, the antiquitie of the Scripture, whereas the Bookes of other Religions are later then the bookes of Moſes, which yet doth not himſelfe inuent a new God, but ſetteth forth to the Iſraelites the God of their Fathers. Whereas Moſes doth not hide the ſhame of Leuy his Father, nor the murmuring of Aaron his brother, and of Mary his ſiſter, nor doth aduance his owne children: the ſame are arguments, that in his Booke is nothing fained by man. Alſo the miracles that happened aſwel at the publiſhing of the Lawe, as in all the reſt of the time, are infallible proofes that the Scriptures proceeded from the mouth of God: Alſo, whereas Moſes ſpeaketh in the perſon of Iacob, aſſigneth gouernment to the Tribe of Iuda, and where he telleth before of the calling of the Gentiles, whereof the one came to paſſe foure hundreth yeeres after, the other almoſt two thouſand yeeres, theſe are arguments, that it is God himſelfe that ſpeaketh in the Bookes of Moſes.

Whereas Eſay telleth before of the captiuitie of the Iewes, and their reſtoring by Cyrus (which was borne an hundreth yeeres after the death of Eſay) and whereas Ieremie before the people were led away, appointed their exile to continue ſixeſcore and ten yeeres. Whereas Ieremie & Ezechiell, being in far diſtant places the one from the other, doe agree in all their ſayings. Where Daniell telleth of thinges to come fiue hundreth yeeres after. Theſe are moſt certaine proofes to eſtabliſh the authoritie of the bookes of the Prophets. The ſimplicitie of the ſpeech of the firſt three Euangeliſts, containing heauenly miſteries, the prayſe of Iohn, thundering from on high with waight tie ſentences, the heauenly Maieſtie ſhining in the writinges o Peter and Paule, the ſad daine calling of Mathew from the receit of cuſtome, the calling of Peter and Iohn from the Fiſhers boates, to the preaching of the Goſpell, the conuerſion and calling of Paule being an enemie to the Apoſtleſhip, are ſignes of the holy Ghoſt ſpeaking in them. The conſent of ſo many ages of ſundrie Nations, and of ſo diuers mindes in embracing the Scriptures, and the rare godlineſſe of ſome, ought to eſtabliſh the authoritie thereof amongſt vs. Alſo the blood of ſo many

many Martyrs, which for the confession thereof haue suffered death with a constant and sober zeale, are vndoubted testimonies of the truth and authoritie of the Scriptures.

The miracles that Moses recounted, are sufficient to perswade vs, that God, yea the God of hoasts, set downe the Scriptures. For this that he was caried in a cloud vp into the Mountaine: that there euen vnto the fortieth day hee continued without the companie of men. That in the very publishing of the Lawe, his face did shine as it were beset with the Sun-beams, that lightnings flashed round about, that thunder and noples horrendh where heard in the ayre, that a Trumpet sounded, heeing not sounded with any mouth of man. That the entry of the Tabernacle by a cloude set betweene, was kept from the sight of the people, that his authoritie was so miraculoullie reuenged with the horrible destruction of Corah, Dathan, and Abiron, and all that wicked faction, that the Rocke strooken with a rod, did by and by poure forth a Riuer, that at his prayer it rained Manna from Heauen. Dis not God heerein commend him from heauen as an vndoubted Prophet?

Aduise as touching the tyrannie of Antiochus, which commaunded all the Bookes to bee burned: heerein Gods singuler prouidence is seene, which hath alwayes kept his word, both from the mightie that they should not extinguish the same, and from the malicious, that they could neuer diminish it. There were diuers copples which God of his great goodnes had kept from the bloody proclamation of Antiochus, and by and by followed the translating of them into Greeke, that they might bee published vnto the whole World. The Hebrue tongue lay not onely vnesteemed, but almost vnknowne, and surely, had it not beene Gods will to haue his Religion prouided for, it had altogether perished.

Thou seest Atheos, howe the Scriptures come from the mouth of God, and are written by the finger of the holy Ghost in the consciences of the faithfull. But if thou be so curious to aske other questions, or so quarrellous to striue against the truth, I must answere thee, as an olde Father answered a

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young fo ole, which needes would know what GOD did before hee made Heauen, to whom he said, Hell, for such curious inquisitours of Gods secrets, whose wisedome is not to be comprehended: for who is hee that can measure the wind, or way the fire, or attaine vnto the vnsearchable iudgementes of the Lord? Besides this, where the holy Ghost hath ceased to set downe, there ought we to cease to enquire, seeing we haue the sufficiencie of our saluation contained in the holie Scripture. It were an absurditie in Schooles, if one being vrged with a place of Aristotle, could find no other shift to auoyde a blanke, then in doubting whether Aristotle spake such words or no. Shall it then be tollerable to denie the Scriptures, hauing no other colour to auoide an inconuenience, but by doubting whether they proceed from the holy Ghost? But that such doubts arise among many in our age, the reason is their little faith, not the sufficient proofe of the same.

Thou mayest as well demaund, how I proone white to be white, or blacke, blacke, and why it should be called white rather then greene. Such grosse questions are to be answered with slender reasons, and such idle heads should be stocked with able answers. Hee that hath no motion of God in his minde, no feeling of the spirit, no tast of heauenly things, no remorse of conscience, no sparke of zeale: is rather to be confounded by torments then reasons, for it is an euident and infallible signe, that the holie Ghost hath not sealed his conscience, whereby he might crie Abba Father, I could alledge Scripture to proone that the godly should refraine from the companie of the wicked, which although thou wilt not beleeue, yet will it condemne thee. S. Paule saith, I desire you brethren, that you abstaine from the companie of those that walke inordinately. Againe, My Sonne, if sinners shall flatter thee, giue no eares vnto them, flie from the euill, and euill shall flie from thee.

And surely, were it not to conclude thy detestable Heresie, and hoping that it might be to some raise of the holy Ghost, I would abandon all place of thy abode, for I thinke the grounde accursed whereon thou standest: Thy opinions are so monstrous,

that I cannot tell whether thou wilt call a doubt, also whether thou haue a soule, or no, which if thou doe, I meane not to waste wind in proouing that which thine infidelitie will not permit thee to beleeue, for if thou hast as yet felt no taste of the Spirit working in thee, then sure I am, that to proone the immortalitie of the soule were bootelesse: if thou haue a secret feeling, then is were needlesse. And God grant thee that glowing and sting in conscience, that thy soule may witnesse to thy selfe that there is a liuing God, and thy hart shed drops of blood as a token of repentance, in that thou hast denied that God, and so I commit thee to God, and that which I cannot doe with any perswasion, I will not leaue to attempt with my prayer.

Atheos. Nay stay a while good Euphues, and leaue not him perplexed with feare, whom thou mayest make perfect by faith: for now I am brought into such a double and doubtful distresse, that I know not how to turne, If I beleeue not the Scriptures, then shall I bee damned for vnbeleefe: if I beleeue them, then shal I bee confounded for my wicked life. I knowe the whole course of the Bible, which if I should beleeue, then must I also beleeue that I am an abiect, for thus saith Heli to his Sonnes: If man sinne against man, God can forgiue it, if against God, who shal intreate for him. Yee that sinneth, is of the diuel, the reward of sin is death, thou shalt not suffer the wicked to liue: take all the Princes of the people, and hang them against the Sunne on Gibbets that my anger may be turned from Israell: These sayings of holy Scripture cause mee to tremble & shake in euery sinnow.

Againe, this saith the holy Bible, Loe shal the scourge fall vpon thee, for thou hast sinned: behold I am a curse before you to day if you shall not hearken vnto the commandements of the Lord, all they that haue forsaken the Lord shal bee confounded. Furthermore, where threats are powred out against sinners, my heart bleedeth in my belly to remember them.

I will come vnto you in iudgement saith the Lorde, and I will bee a swift and seuere witnesse against offenders, adulterers, and those that haue committed periurie, and restrained the duties of

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hirelings, oppressed the widdowes, misused the stranger, and those that haue not feared me, the Lord of hoasts. Out of my mouth shall come a two edged sword.

Behold, I come quickly, and bring my reward with me, which is, to yeeld to euerie one according to his deserts.

Great is the day of the Lord, and terrible: and who is hee that can abide it? What shall I thanke doe, when as the Lorde shall arise to iudge, and when he shall demaund, what shall I answere? Besides this, the names that in holy Scriptures are attributed to God, bring a terrour of my guiltie conscience. Hee is said to be a terrible God, a God of reuenge, whose voice is like the thunder, whose breath maketh all the corners of the earth to shake and tremble.

These things Euphues testifie vnto my conscience, that if there bee a GOD, hee is the GOD of the righteous, and one that will confound the wicked. Whether therefore shal I goe, or who may auoide the day of vengeance to come? If I goe to Heauen, that is his seate: if into the earth, that is his foote-stoole, if into the deapth, there is he also.

Who can shroude himselfe from the face of the Lorde, or where can one hide him that the Lorde may not finde him? His wordes are like fire, and the people like drie wood, and shall be consumed.

Euphues. Although I cannot but reioyce to heare thee acknowledge a God, yet must I needes lament to see thee so much disturst him. The Diuill that roaring Lyon, seeing his praye to be taken out of his iawes, alleadgeth all Scripture that may condemne the sinner, leauing all out that should comfort the sorrowfull. Much like vnto the deceitful Phisition, which recounteth all things that may endamage the patient, neuer telling any things that may recure him.

Let not thy conscience be agreeued, but with a penitent hart renounce all thy former iniquities, and thou shalt receiue eternall life. Assure thy selfe, that as God is a Lord, so he is a Father, as Christ is a Iudge, so he is a Sauiour: as there is a Law so there is a Gospell. Though God haue leaden hands, which

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when they ſtrike pay home, yet hath hee leaden feete, which are as ſlowe to ouertake a ſinner. Heere therefore the great comfort flowing in euerie leafe and line of the Scripture, if thou bee penitent.

I my ſelfe am euen hee, which doth blot out thy tranſgreſſions, and that for mine owne ſake, and I will not be mindefull of thy ſinnes. Behold, the Lords hand is not ſhortned that it cannot ſaue, neither his eare heauie, that it cannot heare. If your ſinnes were as Crimſin, they ſhall be made whiter then ſnow, and though they were redde as Scarlet, they ſhall be made like white wooll: If we confeſſe our offences, hee is faithfull and iuſt: ſo that hee will forgiue vs our ſinnes. GOD hath not appointed vs vnto wrath, but vnto ſaluation. By the meanes of our Lord Jeſus Chriſt, the earth is filled with the mercie of the Lord. It is not the will of your Father which is in Heauen, that any one of theſe little ones ſhould periſh. God is rich in mercy, I will not the death of a ſinner, ſayth the Lord God, returne and liue. The Sonne of man came not to deſtroy, but to ſaue. God hath mercie vpon all, becauſe he can do all, God is mercifull, long ſuffering, and of much mercie. If the wicked man ſhall repent of his wickednes which hee hath committed, and keepe my commandements, doing iuſtice and iudgement, hee ſhall liue the life, and ſhall not die. If I ſhall ſay vnto the ſinner, thou ſhalt die the death, yet if he repent and do iuſtice, he ſhall not die.

Call to thy minde the great goodneſſe of God in creating thee, his ſinguler loue in giuing his Sonne for thee. So God loued the world, that hee gaue his onely begotten Sonne, that whoſoeuer beleeueth in him might not periſh but haue euerlaſting life. God hath not ſent his Sonne to iudge the world, but that the world might be ſaued by him. Can the Mother, ſayth the Prophet, forget the child of her wombe: and though ſhe be ſo vnnaturall, yet will I not be vnmindfull of thee. There ſhall be more ioy in heauen for the repentance of one ſinner, then for nintie and nine iuſt perſons. I came not (ſayth Chriſt) to call the righteous, but ſinners to repentance. If any man ſinne,

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we haue an aduocate with the Father Iesus Christ the righte-
ous, he is the propitiation for our sinnes, and not for our sinnes
onely, but for the sinnes of the whole world. I write vnto you
little children, because your sinnes be forgiuen, for his names
sake. Doth not Christ say, that whatsoeuer wee shall aske the
Father in his name, we shall obtaine? Doeth not God say:
This is my beloued Sonne in whome I am well pleased, heare
him?

I haue read of Themistocles, which hauing offended Phillip
the king of Macedonia, and could no way appeale his anger,
meeting his yong sonne Alexander, tooke him in his armes &
met Phillip in the face: Phillip seeing the smiling countenance
of the childe, was well pleased with Themistocles. Euen so, if
through thy manifold sinns and hainous offences, thou prouoke
the heauie displeasure of thy God, insomuch as thou shalt tremble
for horrour, take vp onely begotten and welbeloued Sonne
Iesus in thine armes, and then he neyther can nor will be angrie
with thee. If thou haue denied thy God, yet if thou goe out with
Peter and weepe bitterly, God will not deny thee. Though with
the prodigall Sonne thou wallow in thine owne wilfulnesse, yet
if thou returne again sorrowfull thou shalt be receaued. If thou
be a greeuous offender, yet if thou come vnto Christ with the
woman in Luke, and wash his feete with thy teares, thou shalt
obtaine remission.

Consider with thy selfe the great loue of Christ, and the bit-
ter torments that he endured for thy sake, which was enforced
through the horrour of death, to crie with a loude voice, Eloi,
Eloi, lama sabathani, my God my God, why hast thou forsaken
me, and with a groaning spirit to saie, my soule is heauie vnto
the death, tarry heere and watch and againe, Father, if it bee
possible, let this cup passe from mee. Remember howe hee was
crowned with thornes, crucified with theeues, scourged and
hanged for thy saluation, howe he sweat water and blood for thy
remission, howe hee endured euen the torments of the damned
spirits for thy redemption, howe hee ouercame death, that thou
shouldest not die, howe hee conquered the deuil, that thou might-

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rest not be damned. When thou shalt record what he hath done to purchase thy freedome, holy canst thou dread bondage? When thou shalt behold the agonies and anguish of minde that hee suffered for thy sake, howe canst thou doubt of the release of thy soule? When thy Sauiour shall bee thy Iudge, why shouldest thou tremble to heare of iudgement? When thou hast a continuall mediatour with God the Father, howe canst thou distrust of his fauour.

Turne therefore vnto Christ with a willing hart, and a wailing minde for thy offences, who hath promised, that at what time soeuer a sinner repenteth him of his sinnes, he shall bee forgiuen: who calleth all those that are heauie laden, that they might be refreshed: who is the doore to them that knocke, the way to them that seeke, the truth, the rock, the corner stone, the fulnes of time, it is he that can and will poure Oyle into thy wounds: who absolued Marie Magdalen from her sinnes, but Christ? Who forgaue the theefe his robbery & manslaughter, but Christ? Who made Matthew the Publican and tolegatherer, an Apostle and Preacher, but Christ? Who is that good shepheard, that fetcheth home the sicke sheepe so louingly vpon his shoulders, but Christ? Who receiued home the lost Sonne, was it not Christ? Who minded of Saule a persecuter, Paule an Apostle, was it not Christ? I passe ouer diuerse other Histories both of the old and new Testament, which do abundantly declare what great comfort the faithfull penitent sinners haue alwaies had in hearing the comfortable promises of Gods mercy. Canst thou then Atheos, distrust thy Christ, who reioyceth at thy repentance? Assure thy selfe, that through his passion and bloode shedding: Death hath lost his sting, the deuil his victorie, & that the gates of hell shal not preuaile against thee. Let not therefore that bloode of Christ be shed in vaine, by thine obstinate and hard hart. Let this perswasion rest in thee, that thou shalt receiue absolution freely, and then shalt thou feele thy soule euen as it were to hunger and thirst after righteousnes.

Atheos. Mine Euphues, seeing the holy Ghost hath made thee an vrne to make me a vessell (for before the talk of the Gospel I was

was more then a beast? I hope the same spirit will also lighten my conscience with his word, and confirme it to the main constancie, that I may not onely confesse my Christ faithfully, but also preach him freely, that I may not onely be a Minister of his word, but also a Martyr for it, if it be his pleasure.

O Euphues, how much am I bound to the goodnesse of almightie GOD, which hath made me of an Infidell a believer, of a cast away an Heathen, of an hot headie Pagan, a learned Protestant. O how comfortable is the feeling and taste of grace, how joyfull are the glad tydings of the Gospel, the faithfull promises of salvation, the free redemption of the soule. I will endevour by all meanes to confute those slanderous, I know not by what name to tearme them, but blaspheamers I am sure, which if they be no more, certainely they can be no lesse. [illegible] how the oddes betweene light and darkenesse, faith and wordnesse, Christ and Belial. Be thou Euphues a witnesse of my faith, seeing thou hast beene the instrument of my beliefe, and I will pray that I shall be in your life, so for my account will I set so much in thy debt, as I shall never be able with the losse of my life to render thee thy due: but God which rewardeth the zeale of all men, will I hope bless thee, and I will pray for thee.

Euphues. O Atheos, litle is the debt thou owest me, but great is the combat I have received by thee. Give the praise to God, whose goodnesse hath made thee a member of the militall band of Christ, and not onely a brother with his Sonne, but also a coheritour with thy Saviour.

There is no heart so hard, no heathen so obstinate, no miscreant or infidell so impious, that by grace is not made as supple as Oyle, as tractable as a sheepe, as faithful as any.

The Adamant though it be so hard that nothing can bowle it, yet if the warme blood of a Goate be powred upon it, it burstith: Even so although the heart of the Athiest and unbeleever, be so hard that neither reward nor revenge can mollifie it, so stout, that no perswasion can breake it: yet if the grace of God purchased by the blood of Christ, doo but once touch it, it rendreth in-

Certaine Letters writ by Euphues to his friends.

THe counsell of youth hauing respect to the faults of age, by the taking heed vnto the things spoken, may warne with greater care, when wee see in the young, what those things be which should be eschewed: but when we behold with vnto experience vnder the couerture of presumption. What can be either the disappointe of mans condition, or the vnstedfastnesse of his estate, or the wilfulnes of his mind, or the blindnes of his heart, that in youth he sucketh with delight, yet continueth in dotage, forgetting death. It is a wonder to see how in our flourishing time when we best may, we be most willing to thinke: and how in the ending of our days, when we most should, we haue least desire to remember our end.

Thou wilt maruell Philautus, where Euphues preach, who of late hauing no time to see me his Ladie, then to worship his lorde. Ah Philautus, thou art now a Courtier in Italie, a Scholler in Athens, & therefore thou thinkest to follow good counsaile, as for me to enforce thy loue, there is little will to amend, and for me to haue authoritie to command, yet will I exhort thee as a friend, I would I might compell thee as a Father. But I haue heard, that it is peculiar to an Italian to stand in his owne conceite, and to a Courtier neuer to be controld, which causeth mee

me to leaue that in thee, which I lament in others. That is that either thou seeme too wise in thine owne opinion, thinking scorne to be taught, or too wilde in thy attempts, in reiecting admonishment. The one proceedeth of selfe-loue, and so thy name importeth: the other of meere follie, and that thy nature sheweth: thou looked I should craue pardon for speakinge so boldlie. No Philautus, I meane not to flatter thee, for then I should incurre the suspition of fraud. Neither am I determined to fall out with thee, for then might the wise conuince me of follie. But thou art in great credite in the Court, what then: shall thy credite with the Emperour abate my courage to my God: Or thy haughtie lookes quench my kindled loue? Or thy gallant shew alaies my good will? Hath the Courtier any prerogatiue aboue the Clowne, why he should not be reprehended: Doth his high calling not only giue him a commission to sinne, but remission also if he offend? Doth his preheminence in the Court, warrant him to oppresse the poore by might, or acquite him of punishment? No Philautus. By how much more thou art elleft other in honours, by so much the more thou oughtest to exceede them in honestie: and the higher thy calling is, the better ought thy conscience to bee: and as farre it beseemeth a Gentleman to be from pride, as he is from pouerty: and as neere to gentlenes in condition, as hee is in blood. But I will descende with thee to particulars.

It is heere reported for a truth, that Philautus hath giuen ouer himselfe to all deliciousnes, desiring rather to bee dandled in the laps of Ladies, then bussled in the studie of good Letters: And I would this were all, which is too much, or the rest a lye, which is too monstrous. It is now in euery mans mouth, that thou, yea, thou Philautus, art so void of ciuilitie, that thou hast almost forgotten common sence and humanitie, hauing neither care of Religion (a thing too common in a Courtier) neither regard of honestie, or any vertuous behauiour. O Philautus, doest thou liue as thou shouldest neuer die, and laugh as thou shouldest neuer mourne, art thou so simple that thou doest not know from whence thou camest, or so sensuall, that thou carest not

whether thou goest: what is in thee that should make thee so secure, or what can there be in any that may cause him to glory? Milo that great wrastler began to weepe when hee sawe his armes drawne-fallen and weake, saying: Strength, strength, is but vaine: Helene in her naive glasse, viewing her olde face, with simpling countenaunce, cryed: Beautie where is thy blaze.

Croesus with all his wealth, Aristocle with all his wit, all men with all their wisedome, have and shall perish and turne to dust. But thou delightest to haue the new fashion, the Spanish Felt, the French Ruffe, thy crewe of Ruffians, all thine attire misshapen to make thee a Monster, and all thy time misspent to shewe thee vnhappie: What should I goe about to decipher thy life, seeing thy beginning sheweth the ende to bee naught? Art not thou one of those Philautus, which seekest to winne credite with thy superiours by flatterie, and wringe out wealth from thy inferiours by force, and vndermine thy equals by fraude? Doest thou not make the Court, not onely a couer to defend thy selfe from wrong: but a colour also to commit iniurie? Art not thou one of those, that hauing gotten on their sleeue the Cognisaunce of a Courtier, hauing shaken from thy shirtes the regarde of curtesie? I cannot but lament (I would I might remedie) the great abuses that raigne in the eyes of the Emperour. I feare me the Poet saith too truely. Exeat aula qui vult esse pius, virtus & summa potestas non coeunt. Is not pietie turned all to policie, fayth to foresight, iustice to rigour? Doth not he best thriue that worst deserueth, and he rule all the Countrie that hath no conscience? Doth not the Emperours Court grow to this insolent blindnesse, that all that see not their follie, they account fooles: all that speake against it, precise? laughing at the simplicitie of the one, and threatning the boldnesse of the other. Philautus if thou wouldest with due consideration way, how farre a Courtiers life is from a sounde beleefe, thou wouldest either frame thy selfe to a newe trade, or else amend thine olde manners, yea, thou wouldest with Crates leaue all thy possessions, taking thy booke, and trudge to Athens

and

and with Anaxagoras, despise wealth, to attaine wisedome: If thou haddest as great respect to die well, as thou hast care to liue wantonly, thou shouldest with Socrates seek how thou mightest yeeld to death, rather then with Aristippus search howe to prolong thy life.

Doest thou not knowe that where the tree falleth, there it lieth? and euerie ones deaths day, is his doomes day? That the whole course of life is but a meditation of death, a pilgrimage, a warfare. Hast thou not reade, or doest thou not regard what is written, that wee shall all bee cited before the Tribunall seate of God, to render a straight account of our stewardship? If then the reward be to be measured by the merites, what boote canst thou seeke for but eternall paine, which heere liuest in continual pleasure? So shouldest thou liue as thou maist die, and then shalt thou die to liue.

Wert thou as strong as Sampson, as wise as Salomon, as holy as Dauid, as faithfull as Abraham, as zealous as Moses, as good as any that euer liued, yet shalt thou die as they haue done but not rise againe to life with them, vnlesse thou liue as they did.

But thou wilt say, that no man ought to iudge thy conscience but thy selfe, seeing thou knowest it better then anie. O Philautus, if thou search thy selfe and find not sinne, then is thy case almost cured. The Patient, if Phisitions are to bee credited, and common experience esteemed, is the neerest death when he thinketh himselfe past his disease, and the lesse greefe he feeleth, the greater fits he endureth: the wound that is not searched because it a little smarteth, is fullest of dead flesh, and the sooner it skinneth the sooner it festereth.

It is said, that Thunder hurteth the tree, but breaketh not the Bark, and pearceth the blade, and neuer hurteth the Scabbard: euen so doth sinne wound the heart, but neuer hurt the eyes, and infect the soule, though outwardly it nothing afflict the body.

Descend therefore into thine owne conscience, confesse thy sinnes, reforme thy maners, contemne the worlde, embrace

Christ,

Christ, leaue the Court, follow thy Ladye, prefer holines before honour, honestie before promotion, Religion and vprightnes of life, before the vnrelishing desires of the flesh: remember the Bee, which out of the driest and bitterest Time, sucketh moist and sweete Honey. And if thou canst, out of the Court, a place of more pomp then pietie, suck out the true iuice of perfection, but if thou see in thy selfe a will rather to goe forward, if the glittering face of faire Ladies, or the glittering shew of lusty gallants, or courtly sare, or any delicate thing, seeme to entice thee to farther lewdnes, come from the Court to Athens: and so in shunning the causes of euill, thou shalt soone escape the effect of thy mis-fortune, the more those things please thee, the more thou displeasest God, and the greater pride thou takest in sinne, the greater paine thou heapest to thy soule. Examine thine owne conscience, and see whether thou hast done as is required: if thou haue, thank the Lord, and pray for increase of grace, if not, desire God to giue thee a willing mind to attaine faith and constancy to continue to the end.

Euphues to Eubulus.

I Salute thee in the Lord, &c. Although I was not so witty to follow thy graue aduise when I first knewe thee, yet doe I not lacke grace to giue thee thankes since I tried thee. And if I were as able to perswade thee to patience, as thou wert desirous to exhort me to pietie, or as wise to comfort thee in thine age, as thou willing to instruct mee in my youth, thou shouldest nowe with lesse greefe endure thy late losse, and with litle care leade thy aged life.

Thou weepest for the death of thy Daughter, and I laugh at the follie of the Father, for greater vanitie is there in the minde of the mourner, then bitternesse in the death of the deceased. But she was amiable, but yet sinfull, but shee was young and might haue liued, but shee was mortall and must haue died. I but her youth made thee often merrie, I but thine age shoulde once make thee wise: I but her greene yeares were vnfit for death

death? but thy hoarie haires should despise life. Knowest thou not Eubulus, that life is the gift of God, death is the due of Nature, as wee receaue the one as a benefit, so must we abide the other as a necessitie. Wise men haue founde that by learning, which olde men should know by experience, that in life there is nothing sweet, in death nothing sower. The Philosophers accounted it the chiefest felicitie neuer to bee borne: the second, soone to die. And what hath death in it so hard, that we should take it so heauily? Is it strange to see that cut off, which by nature is made to be cut off? Or that melted, which is fitte to bee melted? Or that burnt, which is apt to be burnt? Or a man to dye, that is borne to perish? But thou graunteste that shee should haue dyed, and yet art thou sorowfull because shee is dead.

Is the death the better, if it bee the longer? Not truelie. For as neither he that singeth most or prayeth longest, or ruleth the Kearne oftenest, but hee that doeth it best, deserueth greatest praise: so hee, not that hath most yeeres, but many vertues, nor hee that hath grayest haires, but greatest goodnesse, liueth longest. The chiefe beautie of life consisteth not in the numbering of many dayes, but in the vsing of vertuous doings. Amongst Plants, those be best esteemed, that in shortest time bring forth much fruite. Be not the fairest flowers gathered when they bee freshest? The youngest Beasts killed for sacrifice, because they be finest? The measure of life is not length, but honestie, neither doo wee enter into life, to the end wee should set down the day of our death, but therefore doo we liue that we may obey him that made vs, and bee willing to die when soeuer hee shall call vs.

But I will aske thee this question, whether thou waile the losse of thy Daughter for thine owne sake, or for hers: if for thine owne sake, because thou didst hope in her age to recouer comfort; then is thy loue to her but for thy commoditie, and therein thou art but an vnkinde Father: if for hers, thou doest mistrust her saluation, and therein thou shewest thy vnconstant faith. Thou shouldest not weepe that she hath runne

fall, but that thou hast gone to slowe, neyther ought it to greeue thee that she is gone to her home with a few yeeres, but that thou art to go with many.

What why goe I about to vse a long processe to a litle purpose? The bud is blasted as soone as the blowne Rose, the wind shaketh off the blossome as well as the fruit, Death neither spareth the golden locks nor the hoarie head.

I meane not to make a Treatise in the praise of death, but to note the necessitie: neyther to write what ioyes they receaue that die, but to shew what paines they indure that liue. And thou which art euen in the wane of thy life, whom Nature hath nourished so long, that nowe thee begynneth to nod, mayst well knowe what griefes, what labours, what paines are in age, and yet wouldest bee eyther young to indure manie, or elder to bide more. But thou thinkest it honourable to goe to the graue with a gray head, but I deeme it more glorious to be buried with an honest name. Age layest thou, is the blessing of God, yet the messenger of death. Descend therefore into thine owne conscience, consider the gaynes that commeth by the end, and the badnes which was by the beginning. Take the death of thy daughter patiently, and looke for thine owne speedie, so shalt thou performe both the office of an honest man, and the honor of an aged Father, and so farewell.

Euphues to Philautus touching the death of Lucilla.

I Haue receaued thy Letters, and thou hast deceiued mine expectation, for thou seemest to take more thought for the losse of an harlot, then the life of an honest woman. Thou writest that thee was shamefull in her trade, and shamelesse in her end. I beleeue thee: it is no marualle that thee which liuing practised shame, should dying be voide of shame, neyther could there be anye great hope of repentaunce at the houre of death, where there was no regard of honest reputation in time of life.

Shee

shee was stricken suddainly, being troubled with no sicknesse. It may be, for it is commonly seene, that a sinfull life is rewarded with a suddaine death, and a sweete beginning, with a lower end.

Thou addest moreouer, that shee being in great credite with the States, died in great beggerie in the streetes. Certes it is an old saying: That who so liueth in the court, shal die in the straw, she hoped there by delights to gaine money, and by her desarts, purchased misery, they that seeke to climbe by privy sinne, shall fall with open shame, and they that rouet to swim in vice, shall sinke in vanities to their owne perils.

Thou sayest, that for beauty she was the Helen of Greece, and I durst sweare, that for beastlinesse shee might bee the monster of Italie. In my minde, greater is the shame to bee accounted an harlot, then the praise to bee esteemed amiable. But where thou art in the Court, there is more regarde of beautie then of honestie, and more are they lamented that die vicyously, then they loued that liue vertuously: for thou gauest as it were a sigh, which all thy companions in the Court seeme by thee to sound also, that Lucilla being one of so great perfection in all parts of her body, and so little piety in the soule, shoulde bee as it were snatched out of the iawes of so many young Gentlemen. Well Philautus, thou takest not so much care for the losse of her, as I greeue for thy lewdnesse: neyther canst thou sorrow more to see her die suddainely, then I to heare thee liue shamefully.

If thou meane to keepe me as a friend, shake off these vaine toyes and dalliance with women, beleeue me Philautus, I speak it with salt teares trickling downe my cheekes, the life thou liuest in the Court, is as lesse abhorred then the wicked death of Lucilla detested, as more art thou scorned for thy folly, then she hated for her filthynesse.

The euill end of Lucilla, shoulde moone thee to beginne a newe life: I haue often warned thee to shun thy wonted wode, and if thou loue me as thou protestest in thy Letters, then leaue all thy vices, and shewe it in thy life. If thou meane not to

amend thy manners, I desire thee to write no more to me, for I will neyther aunswere thee, nor reade them. The Jennet is as soone broken with a wand as with the spurre: a Gentleman as well allured with a word, as with a sword.

Thou concludest in the end that Livia is sicke: truly I am sorrie, for shee is a maiden of no lesse comlinesse then modestie: and hard it is to iudge, whether shee deserues more prayse for her beauty with the amorous, or admiration for her honestie of the vertuous: if thou loue me, embrace her, for she is able both to satisfie thine eye for choyce, and instruct thy hart with learning. Commend me vnto her, as I praise her to thee, so will I praie for her to God, that eyther she may haue patience to endure her trouble, or deliuerance to escape her perrill.

Thou desirest me to send thee the Sermons which were preached of late in Athens, I haue fulfilled thy request: but I feare me thou wilt vse them as S. George doth his horse, who is euer on his backe, but neuer rideth: but if thou wert as willing to reade them, as I was to send them, or as readie to follow them, as desirous to haue them, it shall not repent thee of thy labour, nor me of my cost. And thus farewell.

Euphues to Botonio to take his exile patiently.

IF I were as wise to giue thee counsaile, as I am willing to do thee good, or as able to set thee at libertie, as desirous to haue thee free, thou shouldest neyther want good aduice to guid thee, nor sufficient help to relieue thee. Thou takest it heauilie, that thou shouldest be accused without colour, banished without cause: and I think thee happie to bee so well ridde of the Court, and be so voide of crime.

Thou sayest banishment is bitter to the free borne, and I deeme it the better, if thou be without blame. There bee manie meates which are sower in the mouth, and sharpe in the maw, but if thou mingle them with sweete sawces, they yeeld both a

pleasant taste, & wholesom nourishment. Diuers colours offend the eyes, yet hauing greene among them, whet the sight. I speak this to this end, that though thy exile séeme grieuous to thee, yet guiding thy selfe with the rules of Philosophy, it shall be more tollerable. He that is colde, doth not couer himselfe with care, but with clothes: he that is washed in the raine, drieth himselfe by the fire, not by his fancy, and thou which art banished oughtest not with teares to bewaile thy hap, but in wisedom to heale thy hurt.

Nature hath giuen to man a Country, no more then she hath house or lands, or liuings. Socrates would neither call himselfe an Athenian, neyther a Grecian, but a Citizen of the worlde. Plato would neuer account him banished, that had the Sonne, Ayre, Water, and Earth, that he had before, where he frit the Winters blast and the Sommers blaze, where the same Sunne and the same Moone shined: whereby he noted, that euerie place was a Country to a wise man, and all parts a Palace to a quiet minde.

But thou art driuen out of Naples, that is nothing. All the Athenians, dwelt not in Collicon, nor euery Corinthian in Greéce, nor all the Lacedemonians in Pitana, though we thinke any part of the world to be distant far from the other, when as the Mathematicians let downe, that the earth is but a point being compared to the heauens.

Learne of the Bée, as well to gather honey of the weed as the flower, and out of farre Countries to lade, as well as in thine owne. He is to be laughed at, which thinketh the Mouse better at Athens then at Corinth, or the Honny of a Bée sweeter that is gathered in Hybla, then that which is made in Mantua. When it was said in Diogenes time, that the Sinoponetes, had banished him Pontus, yea (said he) them of Diogenes. I may say to thee, as Straconicus sayd to his guest, who demaunded what fault was punished with stripe, and he answering, falsehood, why then saide Straconicus, doest not thou practise deceits, to the ende thou mayst auoide the mischiefes that flowe in the Countrey.

And surely, if conscience be the cause thou art banished the Court, I account thée wise in being so precise, that by the wing of fortune thou mayst be exiled the place of vice. Better it is for thee to live with honestie in the Countrie, then with honour in the Court, and greater will thy praise be in flying vanitie, then thy pleasure in following trapnes. Choose that place for thy Pallace which is most quiet, custome will make it thy Country and an honest life will make it a pleasant living. Philippe falling in the dust, and seeing the figure of his shape perfect in the wet: Good God, saide he, thée desire the whole earth, and sée how little serueth me.

Zeno hearing that his only Barke wherin all his wealth was shipped, to haue perished, cried out: Thou hast done well Fortune to driue me into my garden again to embrace Philosophy. Thou hast therein my mind great cause to reioyce, that God by punishment hath compelled thée to straitnesse of life, which by liberty might haue béene grauen to lasciuiousnesse. When thou hast not one place assigned thée therein to liue, but one forbidden thée, which shouldst please, then thou being denied but one, that excepted, thou maist choose any. Moreouer, this disgrace with thy Lord, I beare no minde, whereby I should either for feare please the Noble, or for gaine oppresse the needie. I am no Arbitrer in doubtfull causes, whereby I should either peruert iustice, or incurre displeasure. I am free from the iniuries of the strong, and malice of the weake. I am out of the broiles of the seditious, and haue escaped the threats of the ambitious. But as he that hauing a faire Diamond, seeing one true blasted, recounteth the discommodities of that, and passeth ouer in silence the fruitfulnes of the other: so he that is banished, doth alwaies lament the losse of his house, and the shame of his exile, not reioycing at the libertie, quietnesse, and pleasure that he enioyeth by that ouerpondering that.

The kings of Persia were reckoned happie, in that they passed their Winter in Babylon, as Media their Summer, and the Spring in Susis. And certainly thy exile in this may be as happy, as any King in Persia, for hee may at his leasure begynne his

alwne pleasure, leade his Winter in Athens, his Sommer in Naples, his spring in Argos. But if he haue any businesse in hand, hee may studie without trouble, sleepe without care, and wake at his will without controlement.

Aristotle must dine when it pleaseth Philip, Diogenes when it lusteth Diogenes, the Courtier suppeth when the king is satisfied, but Botonio may nowe eate when Botonio is an hungred. But thou sayst that banishment is shamefull: No truely, no more then pouertie to the content, or gray haires to the aged. It is the cause that maketh thee shame, if thou wert banished vpon choller, greater is thy credite in sustaining wrong, then thine enemies in committing iniurie: and lesse shame it is to thee to bee oppressed by might, then they is that wrought it for malice: but thou fearest thou shalt not thriue in a straunge Nation, certainely thou art more afraid then hurt.

The Pine tree groweth as soone in Pharao as in Ida, the Nightingall singeth as sweete in the Desarts as in the woods of Creet. The wise man liueth as well in a farre Countrie, as in his owne home. It is not the nature of the place, but the disposition of the person that maketh the life pleasant. Seeing therefore Botonio, that all the Sea is not for any fish, that it is a bad ground where no flower will grow, thinke the wise man all Lands are as fertile as his owne inheritance. I desire thee to temper the sharpnesse of thy banishment with the sweetnesse of the cause, and to measure the cleerenesse of thine owne conscience with the spight of thine enemies quarrell, so shalt thou reuenge thy malice with patience, and endure thy banishment with pleasure.

Euphues,

Euphues to a yong Gentleman in Naples named Alcius, who leauing his ſtudie, followed all lightnes, & liued both ſhamefully and ſinfully, to the griefe of his friends, and diſcredite of the Vniuerſitie.

(*)

IF I ſhould talke in words of thoſe things, which I haue to conferre with thée in writings, certes thou wouldeſt blush for ſhame, and I weepe for ſorrow: neither could mine tongue vtter that with patience, which my hands can ſcarce write with modeſtie, neither could thine eares beare that without glowing, which mine eyes can hardly view without griefe. Oh Alcius, I cannot tell whether I ſhould lament in thée thy want of learning or thy wanton liuing, in the one thou art inferiour to all men, in the other ſuperiour to all beaſts. Inſomuch as who ſeeth thy dull wit, and marketh thy froward will, may well ſay, that he neuer ſaw ſmack of learning in thy doings, nor ſparke of Religion in thy life. Thou onely vaunteſt of thy Gentrie, truely thou was made a Gentleman, before thou kneweſt what honeſtie meant, and nowoze haſt thou to boaſt of thy ſtock, then he that being left rich by his Father, dieth a beggar by his folly. Nobilitie began in thine auncéſtours, and ended in thée, and the generoſitie that they gained by vertue: thou haſt blotted with vice.

If thou claime Gentrie by pedegrée, practiſe gentleneſs by thine honeſtie, that as thou challengeſt to bee noble by blood, thou maiſt alſo proue noble by knowledge: otherwiſe thalt thou hang like a blaſt among the faire bloſſoms, and like a ſtaine in a peece of white Lawne. The Roſe that is eaten with the canker, is not gathered becauſe it groweth on that ſtalke that the ſweet doth, neither was Helen made a Starre becauſe ſhe came of that Egge with Caſtor, nor thou a Gentleman in that thy Auncéſtors were of nobilitie.

It

It is not the descent of birth, but the content of conditions that maketh Gentlemen, neither great Manors, but good manners that expresse the true Image of dignitie. There is Copper coyne of the stampe that gold is, yet is it not currant: there commeth poylon of the Fish as well as good Oyle, yet is it not wholesome, and of man may proceede an euill child, and yet no Gentleman. For as the wine that runneth on the lees, is not therefore to be accounted neate, because it was drawne of the same peece: or as the water that springeth from the Fountaines head, and falleth into the filthy channell, is not to bee called cleere because it came of the same streame: so neither is he that descendeth of noble parentage, if he differ from noble deeds, to be esteemed a Gentleman in that he issued from the loynes of a noble Sire, for that he obscureth the Parents he came of, and discrediteth his owne estate.

There is no Gentleman in Athens, but forroweth to see thy behauiour is far to disagree from thy birth, for this say they all (which is the chiefest note of a Gentleman) that thou shouldest as well desire honestie in thy life, as honor by thy linage: that thy nature should not swarue from thy name, that as thou by dutie shouldst be regarded for thy progenie, so thou shouldest endeuour by deserts to be reuerenced for thy pietie.

The pure Corrall is chosen as well by his vertue, as his colour: a King is knowne better by his courage then his Crowne: a right Gentleman is sooner seene by the tryall of his vertue, then blazing of his armes.

But I let passe thy birth, wishing thee rather with Vlisses to shew it in workes, then with Aiax to boast of it with wordes: thy stock shall not be lesse, but thy modestie the greater. Thou liuest in Athens, as the Walspe doth among the Bees, rather to sting them to gather Honny, and thou dealest with most of thy acquaintance, as the dogge doth in the manger, who neither suffereth the Horse to eate hay, nor will himselfe. For thou being idle, will not permit any, (as far as in thee lyeth) to be well employed. Thou art an hoyse to faire liuing, that is nothing at all thou be adiperited of learning: For better were it to thee to

inherite right vertues then riches, and leaue more seemely were it for thée to haue thy Studie full of Bookes, then thy purse full of money. To get goods is the benefite of Fortune, to keepe them the gift of Wisedome. As therefore thou art to possesse them by thy Fathers will, so art thou to increase them by thine owne wit.

But alasse why desirest thou to haue the reuenewes of thy Parent, and nothing regardest to haue his vertues? Séekest thou by succession to inioy thy Patrimonie, and by vice to obscure his pietie? Wilt thou haue the title of his honour, and no touch of his honestie? Ah Alcius, remember that thou art not borne to liue after thine owne lust, but to learne to die, whereby thou maiest liue after thy death. I haue often heard thy Father say, and that with a deepe sigh, the teares trickling downe his gray haires, that thy mother neuer longed more to haue thée borne when she was in trauaile, then hee to haue her dead to ridde him of troubles. And not without hath thy Mother wished, that either her wombe had borne thy graue, or the ground hers: Yea, all thy friendes with open mouth desire, that either God will lend thée grace to amend thy life, or grieue to hasten thy death.

Thou wilt demaund of me in what thou dost offend, and I aske thée in what thou dost not sinne. Thou swearest thou art not couetous, but I say thou art prodigall, and as much sinneth hee that lauisheth without measure, as hee that hoordeth without measure. But canst thou excuse thy selfe of vice in that thou art not couetous? Certainely, no more then the murtherer would therefore be guiltlesse, because he is no coyner. But why doe I about to debate reason with thee, when thou hast no regarde of honestie? Though I leaue here to perswade thee, yet I will not cease to pray for thee. In the meane season I desire thee, yea and in Gods name I commaund thee, if neither the care of thy parents, whome thou shouldest comfort, nor the counsell of thy Friends, which thou ought'st to heare, nor the authoritie of the Magistrate which thou shouldest reuerence, can allure thee to grace: yet the law of the Sauiour, who hath redeemed mankinde

the punishment of the Almightie, who continually threatneth thee, should draw thee to amendment, otherwise as thou liuest now in sinne, so shalt thou die with shame, and remaine with Sathan. From whom hee that hath made thee, keepe thee.

Liuia from the Emperours Court, to Euphues at Athens.

If sickenes had not put me to silence, and the weakenes of my bodie hindered the willing nesse of my minde, thou shouldest haue had a more speedie answere, and I no cause of excuse. I know it expedient to return an answere, but not necessarie to write in post, for that in things of great importance, wee commonly looke before we leape, and where the heart droupeth through faintnesse, the hand is inforced to shake through feeblenesse. Thou sayest thou vnderstandest how we men liue in the Court, and of me thou desirest to know the estate of Women: certes to dissemble with thee, were to deceiue my selfe, and to cloake the vanitie in Court, were to clog mine own conscience with vices. The Empiesse keepeth her estate royall, and her Maidens will not lése an inch of their honor: she endeuoreth to set downe good lawes, and they to breake them: shee warneth them of excesse, and they finde out to excéede: she saith, that decent attire is good, though it be not costly, and they say deare vnlesse it bee deare, it is not comely.

Shee is héere accounted for a slut, that commeth not in her silks, and shée that hath not euery fashion hath no mans fauour. They that be most wanton, are reputed most wise, and they that be the idlest liuers, are deemed the finest housers. There is great quarrelling for beautie, but no question of honestie: to conclude, both women and men haue fallen héere in court to such agreement, that they neuer iarre about matters of religion, because they neuer meane to reason of them. I haue wished often-times, rather in the countrey to spinne, then in the court to

daunce, and truely a distaffe doth better become a Maiden, then a Lute, and fitter it is with the needle to practise howe to line, then with the pen to learne how to loue.

The Empresse giueth ensample of vertue, and the Ladies haue no leisure to followe her. I haue nothing else to write. Here is no good newes, as for bad I haue told sufficient: yet this I may adde, that some there bee which for their vertue deserue praise, but they are onely commended for their beautie: for this thinke Courtiers, that to be honest, is a certaine kind of Country modestie, but to be amiable, the Courtly curtesie.

I meane shortly to sue to the Empresse to be dismissed of the Court, which if I obtaine, I shall think it a good reward for my seruice, to be so well rid from such securitie, for beleeue me, there is scarce one in Court that either feareth God, or meaneth good. I thanke thee for the booke thou diddest send me, and as occasion shall serue, I will write to thee.

Philautus beginneth a little to listen to counsaile, I wish him well, and thee to, of whom to heare so much good, it doth not me a little good. Pray for me, as I do for thee, and if opportunitie be offered write to me. Farewell.

Euphues to his friend Liuia.

DEare Liuia, I am as glad to heare of thy welfare, as sorrowfull to vnderstand thy newes, and it doth mee as much good that thou art recouered, as harme to thinke of those that are not to bee recured. Thou hast satisfied my request, and answered my expectation. For I longed to knowe the manners of Women, and looked to haue them wanton: I like thee well that thou wilt not conceale their vanities, but I loue thee the better that thou doost not follow them: to reproue sinne is the signe of true honour, to renounce it, the part of honestie. All good men will account thee wise for thy truth, and happie for thy triall, for they say: to abstaine from pleasure is the chiefest pietie, and I thinke in Court to refraine from vice is no little vertue.

Strange

Strange it is, that the found eye viewing of the fore should not be dimmed, that hee that handleth pitch should not be defiled, that they that continue in the Court should not bee infected. And yet it is no great marualle, for by experience we see, that the Adamant cannot drain your, if the Diamond lye by it, nor vice allaye the Courtier, if vertue be retained.

Thou praisest the Empresse for instituting good lawes, and grieuest to see them violated by the Ladies, I am sorry to think it should be so, and I sigh in that it cannot be otherwise. Where there is no heede taken of a commandement, there is small hope to be looked for of amendment. Where vnder can haue no shew, honestie can beare no sway. They that cannot bee enforced to obedience by authoritie, will neuer be wonne by fauour, for being without feare, they commonly are voide of grace: and as far be they carelesse from honour, as they be from awe, and as readie to despise the good counsaile of their Peeres, as to contemne the good lawes of their Prince. But the breaking of lawes doth not accuse the Empresse of vice, neither shall her making of them accuse the Ladies of vanities. The Empresse is no more to bee suspected of erring, then the Carpenter that buildeth the house to be accused because theeues haue broken it, or the Print Painter condemned for his coyne, because the Traytour hath clipped it. Certainly, God will both reward the godly zeale of the Prince, and reuenge the godlesse doings of the people. Moreouer, thou sayest, that in the Court all be Lutes that swim not in silkes, and that the idlest liuers are accounted the brauest louers; I cannot tel whether I should rather laugh at their follie, or lament their phrensie, neither doe I know whether the sinne bee greater in apparell which mooueth to pride, or in affection which entiseth to peeuishnes, the one causeth them to forget themselues, the other to forge theyr sences, each to deceiue theyr soule. They that thinke one cannot be trymly without pride, will quickly iudge none to be honest without pleasure, which is as hard to conceiue, as to say, no meane to be without excesse: thou wishest to be in the country with thy distaffe, rather then to continue in the Court with thy delights. I cannot blame thee. For Greece

as much vnder correction of your learning as the Court for by a
verie, and therein said that it was not hard to finde her
mistris, neither with eyebrowes for their beautie. It is better to
spin with Penelope all night, then to sing with Helen all day.
Housewifery in the Country is as much praised, as honour in
the Court. We this but as great wits to sing Psalmes, as you
me lo you thanke them for it, and vse prouerbs them as wise that
keepe their owne Lands with credite; as you those that get o-
thers liuings by exile. Therefore if thou wilt follow my aduice,
and put in vre this mine determination, thou shalt come out
of a riuer into a Spring, into Gods blessing. Then answered I
neuer alle thou canst say that in the Court there bee some of great
vertue, wise saying, and sobrietie: I confesse it, and truth that
thou sayest it is so, I beleeue it. It may be, and no doubt it is in
the Court, as in all places, some fish, some frogs: and as in all
Gardens some flowers, some weeds, and as in all trees, some
blossoms, some blasts. Diogenes found the precious stone, and
the poysoned Serpent. The Court brings as the Lanquish vertu-
ous Patrons as the lewd Mission. Yet this maketh me amase,
that they should rather be commended for their beautie, then for
their vertue, which is an infallible argument, that the delights
of the flesh are preferred before the holines of the spirit. Thou
sayest then wilt not allege thy service, and I will pay for thy
good successe. Then thou art come into the Country, I would
haue thee first to call to mind those things which thou hast
seene in the Court, I should Philocrates turne of thy mind to for-
sake his youthfull courtesie? but I am glad of thy wit, that hee
begunneth to mistrust his condition that weeneth for that neuer
returneth, and he findeth reason that repenteth. I would
haue him one, as I call him begunne, without vice, and not be-
gin as the ende, without honestie. I know the man well, but yet I
cannot bewte him with any perfection: a good hope, that in
this age hee will be wise, for that in his youth I perceiue him
wittie. He hath promised to come to Athens, which if hee doe,
I will so handle the matter that either he shall abiure the Court
for euer, or absent himselfe for a yeere. As I bring the matter to

paſſe, he ſhall forgoe his old courſe: if the other, forget his ill conditions. He that in Court will thriue to reape wealth, and liue warie to get worſhip, muſt gaine by good conſcience, and clime by wiſedom, otherwiſe his thrift is but theft, where there is no regard of gathering, and his honour but ambition, where there is no care but for promotion. Philautus is too ſimple to vnderſtand the wiles in Court, and too young to vndermine anie by craft, yet hath he ſhewne himſelfe as farre from honeſtie, as hee is from age, and as full of craft, as hee is of courage. If it were for thy preferment and his amendment, I wiſh you were both married: but if he ſhould continue his follie, whereby thou ſhouldeſt fall from thy dutie, I rather wiſh you both buried. Salute him in my name, and haſten his iourney, but forget not thine owne. I haue occaſion to goe to Naples, that I may with more ſpeed arriue in England, where I haue hard of a Woman that in all qualities excelleth any man. Which if it be ſo, I ſhall think my labour as well beſtowed, as Saba did hirs when ſhee trauelled to ſee Salomon. At my going if thou be in Naples, I will viſite thee: at my returne, I will tell thee my iudgement. If Philautus come this Winter, he ſhall in this my pilgrimage bee a partner. A pleaſant companion is a bait in a iourney. We ſhall there as I heare, ſee a court both braue in ſhewe, and better in ſubſtance, more gallant Courtiers, more godly conſciues, as fayre Ladies, and fairer conditions. But I wil not vaunt before the victory, nor ſweare it is ſo, vntill I ſee it bee ſo. Farewell, vnto whom aboue all I wiſh well.

I Haue finiſhed the firſt part of Euphues, whome none I left ready to croſſe the Seas to England: If the winde ſend him a ſhort cut, you ſhall in the ſecond part heare what newes hee bringeth: I hope to haue him returned within one Sommer. In the meane ſeaſon I will ſtay for him in the Country, and as ſoone as he arriueth, you ſhall know of his comming.

FINIS.